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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, AUGUST 26, 1843. VOL. XXII.—NO 34

RELIGIOUS MISCELLANY.

For the Register and Observer.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. II.

Messrs. Editors,—In this number your learned and worthy correspondent, endeavors to make it appear that the affirmative of this most interesting question, cannot be proved from the Bible. How does he attempt to effect this? By affirming that all the promises, threatenings, and predictions of the Old Testament are prospective—have no reference to the past, are to be 'realized in the present life, not in the future,' for there is 'no intimation in them of a future world.' This is really going the sadducee to great length; but you remember that our Lord put this people to perfect silence on the subjects of the resurrection of the dead and a future state. —Apollos, Paul, and Christ, reasoned mightily out of the Scriptures (of the Old Testament) to prove the resurrection of the dead and a future state, but your correspondent thinks they do not even *intimate* such things. It is not with 'S. F.' that I am dealing, but his *opinions;* for though I cannot approve his views, I am happy to acknowledge his candor and frankness in expressing them. Nor do I assume to be his judge. He may be right, and I in the wrong. I only offer my opinion in reference to his, that you and others may judge. I take pleasure in commending his fairness in submitting this question to the decision of the Bible, and in the selection of the passages he quotes in its favor. Truly the xlv. 22, 23 of Isaiah, and Phil. ii. 9, 10, are frequently quoted by us; not however that we place much reliance upon them, above that we place upon that of the great promise of the seed of the woman, the seed of Abraham, the Shilo, the promised Messiah, which promise, St. Paul says, was the gospel, preached of God to Abraham, confirmed to Isaac and to Jacob for an everlasting testimony, and which was also preached by Christ and his Apostles for the salvation of the world. Or on that distinguished testimony of the Psalmist, which says that Christ, the Son, shall inherit the heathen and the uttermost parts of the earth; and thus, all nations whom God hath made, be brought back to his service and glory—or on many other passages of the Old Testament.

But with his selection we are perfectly content. Let us consider the passages he has quoted. 'Look unto me and be ye saved all the ends of the earth, for I am God and there is none else. I have sworn by myself, the word has gone out of my mouth in righteousness and shall not return (fruitless;) that unto me every knee shall bow, every tongue shall swear.' Isa. xlv. 22, 23.) To have added the next verse would not have been material as to the argument, but being part of the sentence it would add a beautiful fulness and richness of expression and a sort of confirmation. Surely, shall (every tongue) say, in the Lord have I righteousness and strength; even to him (the Lord) shall (all men) come; and all that are (now) incensed against him shall (then) be ashamed,' not of God, but of their former trust in idolatry and of their groundless opposition to him as the only just God and Savior. v. 24. This passage answers well to the sublimity and glory which S. F. ascribes to the scheme of the restitution of all things, (creatures) of which God hath spoken by all his holy prophets since the world began. It is ushered in by a reference to the anointing of Cyrus by Jehovah for the deliverance of his people from a most grievous captivity among idolaters, and the pledging, for his assistance, the aids of that mighty power that 'made the earth and created man upon it;' 'stretched out the heavens and commandeth all their hosts;' who only is God, only is just, and only can save! And as though it were 'a light thing' for him to save one nation, only he breaks forth in the most noble proclamation. 'Look unto me and be ye saved' all ye suffering inhabiters of every continent, island and promontory of the earth! My irrevokable, irresitible and all conquering word has gone out; to bring every knee to bow to me in faith and devout worship, and every tongue, in penitence for past idolatry to swear allegiance to me, the only righteous and rightful sovereign and Savior of the world. All nations and people will, therefore, come to me, and forever abandon their idols; of all this be assured, for I have confirmed my word by an oath and sworn by myself, that it shall prosper in that to which I have sent it, saith the Lord.

But S. F. says, all this is 'prospective;' and therefore it refers not to the 'past or present,' but only to future ages or generations of men in this life; and hence is no proof of a future state, much less, that all men of past ages will be forever happy in that state. In reply to this, we refer pgain to the cases wherein Christ, Paul, Apollos and others reasoned out of the Scriptures, i. e., the Old Testament, in proof of the resurrection of the dead and of a future state, which proves most clearly that these promises may be applied to a future state, because there is, in truth, such a state, for which men of this life are candidates. In such a state of future conscious existence, Isaiah himself and other Old Testament writers must have believed. See the account concerning Saul. Sam. &c. 1 Sam. xxviii. 11-19. 'There the wicked cease from troubling, and there the weary are at rest. There the prisoners rest together, they hear not the voice of the oppressor. The small and the great are there, and the servant is free from his master.' Job v. 17-19. Also the fall of the king of Babylon. Isa. xiv. 9, 10. Now, however figurately these passages are understood, they prove clearly to my mind a future state; and to apply them to the grave of the body, gives an extremely weak and beggarly idea of them and of the minds of their authors. This state of the souls of the dead, or *sheol* of the Hebrews, which they located under the earth and spake of as having two apartments, is abundantly sustained in the New Testament, by what Christ said to the penitent malefactor, Luke xxiii. 45; the parable of the rich man and Lazarus. Luke xvi. 22-31; by the fact, that the Son of Man was three days and three nights in the heart of the earth, Matt. xii. 40; and that while his body was in the grave, his soul or spirit went and ministered to the souls or spirits in prison, that they might be judged and saved as men in the flesh, 1 Pet. iii. 18-20 and iv. 6.

The fact of this intermediate state being thus fully sustained, obviates entirely the objection that the Old Testament writers gave no intimations of any future state, and therefore could not be supposed to promise to any or all men eternal happiness. The other objection, that all the promised blessings of the Scriptures are 'prospective' and hence not applicable to the men of past ages, because they would not exist in the future to share them, is equally unscriptural. For we have already proved by the express words of Christ, that all the dead live unto God. And to this, St. Paul bears testimony, when he applies a part of this passage of Isaiah to the reign of Jesus Christ, (not on earth only as S. F. supposes) but, in his entire kingdom on earth, under the earth, and in heaven. See Phil. ii. 2, 9, 10, 11. 'Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things (creatures) in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' How could the Apostle have thus applied this bowing of the knee and confessing of the tongue, to every creature under the earth (dead,) if he had not believed the dead were alive in the view of God and belonged to Christ? Please observe here not only St. Paul's application, but his explanation of the language of the prophet. The prophet says every knee shall bow to me, i. e., God and every tongue confess. &c. Paul says every knee and tongue of creatures in heaven, in earth, and under the earth, shall bow and confess to Christ in heaven, for he is the king of glory; in earth, for he has all power 'in earth;' and under the earth, for he is 'Lord of all,' both the dead and the living. Rom. xiv. 9. 'For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.' And therefore he shall judge the quick and the dead at his appearing and kingdom. 2 Tim. iv. 1. The kingdom of Christ extends, therefore, over the dead as well as the living; and why should not the generations of former as well as later times submit to, own and worship him, seeing he is their Lord; that it will be to the glory of God; and that his disciples shall sit down in the same kingdom with Abraham, Isaac and Jacob? Matt. viii. 11. In this state of humility, penitence and faith, shall every son and daughter of Adam, of every age, kindred and state, be brought; and in that state be resigned (given up) to the Father to be forever happy. 1 Cor. xv. 24. Now what if all this be prospective? it is not the less true; nor will the past be deprived of their share in consequence thereof.

Now, Rev. Sirs, I most cordially thank your corrrespondent for uttering it as the devout feelings of his heart, that this is the most sublimely glorious doctrine that grace can inspire or tongue express. And if I have succeeded to show from Scripture that Isaiah, Christ and Paul, advocated and declared their belief in a future state, between this and the final state of man, to which our Lord went and preached the Gospel, after his death, and when all live unto God, and are the moral subjects of his moral government and candidates for a righteous judgments; if all, every one, in this state, as well as every one on earth and in heaven, shall confess that Jesus Christ is their Lord and Savior, and that he has given them 'righteousness and strength;' and if all men, by means of grace no doubt, shall become the righteous members of Christ's kingdom, then, I ask, do not the holy Scriptures decide the question and prove that all men will be finally and forever happy? Again, if I have succeeded in the proof of all this, how solemnly does it behoove all to confess Jesus Christ, and, in view of the account they must render to him as Lord and Judge, to act in all the relations and stations of life, upon the noble principle of promoting the true happiness of all their fellow-men, and even to deal kindly and justly towards the memory of the departed; then how diligently should we search the Scriptures, and how zealously seek the conversion of the 'entire world?'

I have said much more on this single affirmation of God, that 'every knee shall bow and every tongue confess,' than I should have had occasion had it not have been for the peculiar grounds assumed by your correspondent; first, that this and all other promises of the Scriptures are of prospective application and fulfilment, do not embrace the past, nor even the present; but only the future, 'in the present world.' Second, he assumes (by implication at least) that no one can ever confess an interest in a future state who does do so in this; which will effectually shut out 'Noah, Job and Daniel, Enoch and Elijah, Abraham, Isaac and Jacob, Isaiah, Samuel and all the prophets;' for none of them know or confessed a future state, so he intimates. And as these views of his represent God to be exceedingly partial, and restrain his grace in the Gospel to a very small portion of the human race, I deemed it highly important to the honor of the Divine character, and the encouragement of men in their trials and crosses in the way to heaven, to have them supplanted by those I regard in a much more favored light in every possible aspect. Such as the following that Moses and the prophets, not only believed and spake of future events in this life, but in a future state—that all who have departed this life, do still live unto God and are subjects of his power and grace—that, therefore, when God says by Isaiah, that every knee shall bow to him, and Paul explains it to mean every knee of rational creatures in heaven, in earth, and under the earth, I am constrained to believe that it comprehends the fulness of the human race, and decides the happiness of all men. This conclusion rests upon the fact, that the Old Testament writers recognize a future intermediate state, which is not sustained by Samuel, Job and others, but taught by Moses and Isaiah, as explained by Christ, and by his eminent Apostles, Paul and Peter, as has been already shown.

This has also been the current opinion of the Jews in all ages, with the exception of the Sadducees, who denied the resurrection and the existence of any future state; the inspiration of the prophets; and the existence of angels, soul or spirit of man; and also has it been the current opinion of all Christian antiquity down to the Reformation, when it was rejected, (though a Christian and apostolic doctrine) by reason of papal abuse and perversion, and men introduced immediately to their final state of good or ill at death; so, there is in favor of the soul's existence in a separate state of conscious being, (between the death and resurrection of the body) over which Christ reigns, the great body of Jews and Christians of all ages on one side; and on the other, the orthodox of the Reformation against it.

And now, I submit it to your correspondent and readers, whether I have not proved from the holy Scriptures, as commentators of themselves, that the xlv. of Isaiah 22, 23, does contain the solemn promise of almighty God, confirmed by his oath, that all men shall be finally and forever happy, at which, I know, that both he and they will rejoice and praise God, when they see it as I do, to be true.

I now pass those truly 'magnificent predictions of a time when the light of the moon shall be as the light of the sun; and the light of the sun seven fold; when for silver there shall be gold; and for brass, silver; and for iron, brass; and for stones, iron; when the wolf and the lamb shall feed together, and the lion eat straw like the bullock, and dust be the serpent's meat; when their windows shall be agates; their walls, salvation and their gates, praise,' averted to by 'S. F.' with the single remark that, though I am perfectly content to apply these passages and thousands of others, to the millennial reign of Christ upon the earth, yet it will not always do to make the figures extend as far as the realities they represent. For the two characters of men, represented by wolves and lambs, may, by conbersion, be united in heaven, long after wolves and lambs have passed away. And most cheerfully do I admit the justice of his remark that 'there is a manifest inconsistency in maintaining that all the evils threatened in the Old Testament are restricted to the present life; and then adducing the promises therein as containing the blessings of universal and everlasting salvation. If the former are all earthly, so manifestly are, and must be, the latter.' But I am not aware that the Restorationists have ever done this. Some few 'modern Universalists' may have done it, but for the practice, I have no sympathy. If the Old Testament Scripture do not prove future existence, they certainly cannot prove future happiness. But I feel that I have clearly proved that they teach a future state of being not only, but a fut urestate of rewards and punishments; and the promise of the only true God that all shall there be humbled, saved from sin, (by the blood of Christ) and made forever happy.

NOTE.—Having extended this reply to 'S. F.'s' arguments in reference to the Old Testament beyond the limit I intended, I will defer to next week my reply as to the New Testament.

NOTE 2.—For Dr. Channing, in a past reply, please read Dr. Chauncy, and for Davite, read Dwight. Y. Z.

RECENT PUBLICATION.

Reflections on the Rise and Principles of the Society of Friends or People called Quakers. Baltimore: Printed by Wm. Woodey, 1843.

After speaking of the exemplification of these principles in the history of the Quakers, he gives the following account of George Fox, and of the origin of his conceptions of the Christian life and character.

'George Fox, who appears to have been the principal instrument in founding the sect of Quakers, may have been an enthusiast, and he has been accused of being a fanatic, but it was for something—something real and important, and not visionary and fantastic. He was a seer. By the inshinings of that 'true light which lighteth every man that cometh into the world,' and by a faithful attention to its illuminations, he saw something which the world, with all its wisdom and learning, did not see. He arose like one of the ancient Prophets to testify against the corruptions of the times. Had it not been so, his testimony would have drawn upon him no persecution, nor could it have produced any impression. At the time when he lived, the political and theological world was thrown into utter confusion. The Reformation had unsettled the old order of things, but had not fixed the new. Light had been breaking in upon the minds of men, and had revealed to them the startling fact, that what they had long thought to be true, was in reality false. They perceived that institutions and observances, which they were accustomed to regard as rational and salutary, were superstitious and debasing. It was natural that independent and enthusiastic minds should follow the openings of light thus unfolded in themselves, and pursue to their full extent their own convictions of truth and duty. Such a man was George Fox. His early years were spent in the solitary and contemplative life of a shepherd. Like Moses and David he learned to commune with God amid the beauty, and majesty, and silence of his works. His parents were deeply religious people, and gave him such a training as to make piety and integrity the basis of his character.

When he had arrived at man's estate, and begun to mingle with mankind, it was natural, that with a mind so uncorrupted and so sincere, he should have been astonished and shocked at the world as he found it. The Christian religion which from infancy, he had been taught to revere, he found was one thing in the Bible, and totally another in the practice of its professed disciples. In the Bible he saw it is plainly commanded 'Swear not at all.' But among those who acknowledged this commandment, the high places and the low of society, resounded with swearing and profaneness. He judged, and he judged correctly, that true religion could not exist with such irreverence and total disregard of a positive Divine injunction. He became solemnly impressed with the conviction, that the world needed a reform, in this respect, and he determined to do all in his power to bring it about.

He saw the world, as he supposed, under the plea of politeness, become grossly insincere, concealing malevolent feelings, and cherishing evil passions under language of more than Christian kindness. He believed it to be his duty to endeavor to remedy this evil by reducing speech to the simplest and most explicit terms. He read in the New Testament of the equality of all souls in the Divine sight. There, he saw no ground of respect from man to man, but moral dignity and spiritual attainment. But what did he see throughout the length and breadth of England? Universal servility to rank and titles. The possession of a hereditary estate, or the heir of a name, conferred on some court sycophant, or perhaps worse, on the offspring of a courtezan, he saw treated with a distinction, denied to venerable age, to intelligence, accomplishment and exemplary virtue. There was, and there is, in that country, a fixedness of caste and a subserviency of one artificial grade of society to another, which to an unsophisticated mind must seem irrational unnatural and irreligious.

By sinking moral and religious distinctions far below the slightest differences of birth or office, we seem to contemn the Creator—the source and parent of virtue, and exalt as more deserving of respect, and even reverence, objects wholly insignificant, and perhaps equally as unworthy as ourselves. George Fox was resolved that such palpable wrong should receive no countenance or support from him; hence the custom which he recommended of using the plain singular pronoun, when addressing an individual, and of taking off the hat to no man. He himself rigidly maintained this custom, even before magistrates and the highest dignitaries of the state, not from contumacy to civil government, but to carry out a principle, which he conscientiously believed was vital to morality and religion. But while thus asserting the rights and dignity of human nature, he was before God, all humanity and submission.'

'George Fox was opposed to a religion resting for its support upon the civil authority, or indeed to any connexion of religion with the civil government. And had he not abundant reason for that opposition, in what he daily saw passing before his eyes, in the immense abuses to which this system, since its introduction into England, had led?

He believed that the church of Christ was not originally founded upon, the civil power nor dependant on it for its support: nor were its ministers appointed or maintained by that authority. He fully believed that Christ, the head of the church, himself appointed and anointed his ministers, and that he qualified them for the service to which they were thus called, without the aid or sanction of any human institutions.

The establishment or endowment of a church by temporal authority, he considered not only to be a usurpation but he clearly perceived that it necessarily was attended with great abuses. A ministry owing its patronage and appointment to the state, and placed wholly beyond the influence and control of the people, had always been fatal to the purity and vital power of religion. George Fox saw that in England it had led to the selection of ministers not from the pious, whose example or intellectual endowments might have been useful to the flock, but from amongst the sons, brothers, nephews and other relatives or associates of those in authority, whether they were qualified or not. This he plainly saw had been its effect in his own country, and that the exercise of the sacred functions of a Gospel minister was so delegated, notwithstanding the most glaring incapacity, and sometimes the most scandalous conduct.

Office in the church, he saw, was not the reward of genius, talent, industry or virtue;—it had become the refuge of the younger scions of the nobility, or the unprovided of the influential families. Now nothing can be conceived more calculated to exert an unfavorable influence upon the habits and morality of society than this. Idleness, indifference, and profaneness in the professed ministers of religion, cannot do otherwise than weaken all sentiments of piety in the people. And moreover, he must have been further prejudiced against a legal provision for the support of religion, by the enormous injustice to which it led in the distribution of the funds of the church. The most valuable and laborious men, he saw, were the worst paid. There was in the church a gradation of honors and emoluments, but this was controlled by cupidity and favoritism; and was regulated by an organised system, in which real worth and piety had no consideration. The man of powerful mind, of burning zeal and profound erudition, saw himself outstripped by the self-indulgent man of the world, who might happen to have a friend at court, or some influential relative in public office.

The moral sense of an unsophisticated heart revolts against such palpable wrong, and when it was seen that the Bishops of a church, founded by the meek and lowly Nazarene, and a few poor fishermen, were living in their palaces, assuming to themselves the dignity and pomp of princes, doing little or nothing for religion, too lazy even to say their own prayers, and employing a chaplain to conduct their formal family devotions, is it wonderful that our simple shepherd should have despaired of reforming such stupendous abuses, and that he thought it better to resort to a radical overthrow and revolution? Or can it astonish us that he should have believed the clergy at that time were a hindrance rather than a help to religion, and that nothing could be done for the cause of true piety, without first returning to its simple original elements?'

'Amongst the principles of Christianity which this apostolic man attempted to carry out in a manner that for many ages had been totally unknown, was that of a pure, silent, spiritual worship. Our Savior said to the woman of Samaria, 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.' But how was worship performed in the time of George Fox? Over a large part of the Christian world, almost every day in the year had become a fast or a festival. The plain and simple system introduced by Christ, was so entirely obliterated, that scarcely a resemblance of it remained, and the true spirit of his religion had become lost and covered up in a pompous external worship, and a splendid ceremonial. Christianity had travelled back into more than Judaic or Pagan magnificence. The simple rites instituted by Jesus had become materialised, and were overgrown with superstition. Water baptism had become the seal of the remission of sin—the instrument of regeneration, and the sure pledge of everlasting life. The Supper had become an awful and mysterious participation in the real body and blood of Christ, conveying in an incomprehensible way, spiritual life to the soul. Viewed by that light which shineth in every man, such monstrous doctrines pass through the thin partition, which divides the sublime from the ridiculous.

The penetrating eye of Fox having discerned the absurdity of these dogmas, and arrived at the legitimate conclusion that these rights are not essential to salvation, he naturally passed on to another, that they are not necessary at all, and had better be dispensed with altogether.

Then with such an original and independent mind as that of George Fox, he must have been forcibly struck with the wide difference between a mere ceremonial, external system of religion, and an inward, vital and spiritual worship. God looketh alone at the heart. Yet if any one, at that time, went into a cathedral of England, what did he see? The soul compelled to approach God in the language of another, conceived with sentiments, and under feelings not applicable to its condition! This formal worship, decorated with all the outward pomp and paraphernalia, with which it could, by human ostentation and pride, be invested, he saw was only a system borrowed from Paganism, and calculated to dazzle the senses and bewilder the imagination.

To George Fox, absolute silence seemed more appropriate to the worship of the Eternal and Incomprehenstble God. And are there not times when all men agree with him in this sentiment? Did ever a man of devotional feelings enter an assembly of Quakers, sitting in profound silence, without being sensibly impressed with the awful solemnity of the soul waiting upon God? We venture to say, that for a while at least, before impatience and worldly thoughts have crept in, there is greater impressiveness in that scene, than in eloquent liturgies, or in deep toned instruments and pealing anthems. In this state of solemn introversion, the soul seems prepared to listen to that voice of God which is heard in its inmost recesses, and which has been speaking in his works, from the heaven above us, and the world around us, since the creation, while ages have rolled away. The soul in this state of retirement, freed from the embarrassment of sense, turns inward, to that light, which emanating from the Eternal Source of all true wisdom and knowledge, finds a revelation of God and of Truth, clear and certain, which rests upon no external authority, and appeals to no historical evidence. Then it is, that it waxes wise, by communing with itself, and receives in large measure, the influx of the spirit of the living God.

These are some of the important views and principles which this extraordinary man endeavored to introduce into the world, and to which he earnestly invoked the attention of the people, in an age when the minds of man had long been enslaved by gross superstition, and debased by ecclesiastical oppression, and when the mild and beneficient system bequeathed to the world by the Divine Author of the Christian religion, had become so obscured, that scarcely a trace remained of its original features.

George Fox therefore must be regarded by the impartial historian, as one of the great Reformers of the Christian Church. His was as sincere an effort as was ever made, to return to pure Christianity, and to carry out its principles, and the candid inquirer will confess, that he attempted to reduce to practice more of the distinguished precepts of Christ, than any other founder of a sect. And notwithstanding his peculiarities and eccentricities, he must be regarded as one of the instruments, which God, the Source of all light, raise up from time to time, to establish great and important truths, and to revolutionize the opinions and practices of the world. Without the knowledge of history, he arrived at a truth which all history teaches, but a truth which those who knew history best, had failed to discover—the disastrous consequences which always result to religion, from the amalgamation of Church and State, or from religion depending in any manner for its support upon the Civil Authority. Like the Ark of God, religion disclaims to be upheld by human hands. The allegiance of the soul is due alone to Truth and to God, and when it is brought to bend to human authority, or is drawn under human influence, it feels the embarrassment which Christ predicted, when he said, 'Ye cannot serve two masters.'

For the Register and Observer.

SECTARISM.

This word is in bad odor both with liberal Christians, and also with many others. It is probable, however, that much indistinctness, and some misconception, prevails on this subject. And it is worthy of inquiry, *what sectarism is?* There may be those who repudiate *the word*, but hold fast, and justify *the thing*.

We make no claim to infallibility. We only give our own opinion. Others, if they please, can do the same thing. With this preliminary, we proceed to say: *That sectarism consists in substituting the fundamental of a sect or party in the place of the fundamental of Christianity itself.* This, we believe, is the amount and essence of it. The sectarist identifies the distinctive of his denomination—which is but a part, and probably but a small part of Christendom—with the true and absolute gospel. Thus the Romanist makes *Romanism* to be one and identical with *real Christianity*. He will fellowship no others as Christians. He declares them to be no Christians. According to his declared belief, the borders of Romanism do limit and bound the extent of Christianity. It is not they who believe in Christ that are Christians, but they who believe in the Church of Rome. It is not they who call Christ their Master and—as far as any man on earth—are meek, merciful, peacemakers, pure in heart, contrite of spirit, and hungerers after righteousness, that are entitled to the promises of forgiveness and salvation, but these promises belong exclusively to members of the Romish communion. This surely is sectarism. And it is the perfect reverse of catholicity. No man on earth has less just title to the name of *catholic* than the Romanist. The true catholic has no fundamental, but belief in Christianity. This belief renders a man a Christian, but it does not make him a Romanist, nor an Episcopalian, nor a Methodist, nor a Quaker, nor a Universalist. All good Romanists, Episcopalians, Methodists and Quakers must, in the order of nature, first be Christians before they can be denominationalists. The two fundamentals are different. They ought not to be confounded. They cannot be really identified. By such assumed and false identification many good Christians are excluded from Christianity; and many who are not good Christians are admitted into it. The sheep and the goats are not justly separated. A false standard of discrimination is set up. Light and darkness are confused. The Lord Jesus Christ has given the only and the true fundamental of Christianity. It is *belief in Him.* Whoever gives another usurps the prerogative of Christ. All Christians should stand to this one fundamental. They ought to declare, to embrace, and to admit no other. This is the sin of the sectarist. He brings in a schism. He sunders the one body of Christ, the church; the true catholic church, consisting of all professed believers in the only begotten Son of God. He takes the keys from the hands of the Divinely constituted Judge of the quick and dead, into his own hands. This great Judge has given one fundamental, but the sectarist gives another. And just so far as sectarist, he is also antichrist. He interferes with the authority and commandment of Almighty God and His Son Jesus Christ our Lord.

We have said that the Romanist is a sectarist. We also fear the same judgment on the Episcopalian. And for the very same reason. He sets up and employs a fundamental, which is not the same as that given by Jesus Christ, the Head of the Church. When more is required of a man, as a condition of Christian fellowship in its ordinances, than Philip demanded of the Ethiopian; or than Paul demanded of the Phillippian Jailer, or than Peter demanded of his hearers on the day of Pentecost, the scriptural fundamental is set aside and another is adopted in place of it. The Calvinist, therefore, is a sectarist. He demands belief in the fierce points of—so called—orthodoxy, as a condition of communion. This is the calvinistic fundamental. But it is a different one from that given by the Lord Jesus Christ. And this fact is sufficient evidence of its invalidity. It is not the true, valid fundamental. For if it were, there could be no discrepancy between it and the one recorded in the gospel of Christ.

We now come to the inquiry, Are the Universalists sectarians? Though they profess to be catholics, they obviously verge hard upon sectarism. For they strongly, publicly and constantly declare that those, entertaining their views, are the only ones who 'preach the pure Gospel.' When they announce the fact of a past partialist-minister having become a Universalist, they always affirm of him that 'he now preaches the pure Gospel.' This is uttered positively and dogmatically. Of course, it is the language of exclusion. It makes the distinctive of Universalism identical with the distinctive of Christianity. But is this a truth? Is the fundamental of the Gospel, as given in the New Testament, the same as the doctrine of universal salvation? Did Philip ask the Ethiopian, or did Paul ask the Jailer, to declare their faith in this doctrine? Or did Peter declare it, when he made the good confession which Jesus pronounced to be the 'rock,' the indestructible fundamental of the Church? We do not undertake to say, that universalism is not true. But we do fearlessly say, that it is not the *distinctive* of Christianity. It is not the substance of the Christian faith. It is *opinion*, not *faith*, agreeably to the distinction between faith and opinion. It is arrogance in any man to preach universalism as a point of Christian faith. The New Testament does not so declare it. On the contrary it declares the following to be the fundamental of the Gospel: 'He that believeth shall be saved, but he that believeth not shall be damned.' This is the distinctive of Christianity. Christian faith must receive it as a whole; one part as well as the other. Some Christians may interpret it *as universalists*, others, *as partialists*. But the interpretation is but matter of opinion; not matter of faith. And when either Universalists or partialists make it matter of faith, they necessarily take the ground of exclusion and sectarism. But neither these, nor those, can justly say that their views are the only pure gospel.

The whole Christian world is now dividing itself into two portions on the principle which severs between sectarism and catholicity. There will be the catholic portion, and the sectarian. On the one side, there will be the true catholics, who accept as a Christian brother every man who professes—in a form of words to be interpreted only by common sense—his uncontradicted belief of Christianity. On the other side will be arranged all those who make the distinctive of *a party* to be the fundamental of the Gospel. These will—as they do now—differ greatly among themselves; but they will be united on one point; *that of repudiating the fundamental given by Christ, and substituting their own.* Romanists do this. Episcopalians do it. Likewise Calvinists, Baptists and others. But Unitarians do it not. They have no fundamental but that of Christianity itself. Christian fellowship is offered to all who profess belief in the gospel, and do not, in word or deed, contradict this profession. They assume not to interpret the gospel for others. It is to every man what his conviction of it makes it to be. To this he is responsible; by this, he is to be judged. 'Who art thou that judgest another man's servant? To his own Master he standeth or falleth.' And keeping a good conscience he will not come into condemnation.

We have thus expressed our views on the subject of *sectarism.* It is the opposite

of true catholicity. It is, also, anti-christian. It forsakes Christ and attaches itself to Paul, or to Apollos, or to Cephas or to a pseudo, idol-Christ. All sectarists are virtually idolaters. The Christ they worship is not the Christ of the Gospel. The colors of partyism float above the standard of the true cross. Christians are now opening their eyes upon this enormity. They begin to see its anti-christian character: To learn that all Christians should love one another; and acknowledge no earthly master. 'In vain do they worship me teaching for doctrines the commandments of men.' 'For the kingdom of heaven is not meat and drink, but righteousness, peace and joy in the Holy Ghost. In these things whoever serveth Christ, is accepted of God and approved of men.' S. F.

CHRISTIAN REGISTER.

BOSTON, AUGUST 26, 1843.

PAMPHLETS UPON PUSEYISM.

We have received from different publishers a number of pamphlets, of various degrees of merit, on 'Puseyism,' and kindred topics. We cannot attempt a separate notice of each of these, and have to confess that we have derived little profit to our mind or heart from reading them. We have been alternately grieved and amused by their perusal—grieved to find that a controversy about forms and dogmas and modes of church organization, &c. was again agitating so extensively the Christian world,—amused at the singularly modest and unassuming pretension of those, who speak of Papist and Protestant as alike 'Dissenters,' and thus virtually confine the true, holy, Apostolic Catholic Church, to the state-established religion of a little island, not half of whose inhabitants adhere to the church which the state has established, and the whole of whose members form so small a body, that in a grand procession of Christendom, of all who claim to believe on the Lord Jesus Christ, it would be next to impossible to find and distinguish them. Alas for the world! What a small and precious body the Holy Apostolic Catholic Church of Christ has become, since none but the Episcopalians of England are embraced in it, and perhaps also, the Episcopalians of this country, though it is only of late years, that they have been regarded with much favor by their brethren in England.

There seems to us to be but one great principle lying at the bottom of the Puseyite controversy. That this principle, and many of the questions growing out of it are important, we readily admit; but we are grieved to find that the correctness of this principle should still be a matter of dispute in professedly Protestant communities. We had hoped that contentions about dogmas and doctrines and forms would subside; at least, that they would lose the absorbing interest that has hitherto attached to them, that the age of benevolence, of moral and philanthropic exertion was at hand for the church, and that the great thing for which Christians would contend, and in which their contention would be honorable, would be the application of the Gospel principles of holiness and love to the condition and wants of society, to the relations and intercourse of man with man, and to the exhibition and developement of individual Christian character. We had hoped that the great reformation, to which the intellectual and moral strength of Christendom would henceforth be directed, would be, not so much the doctrines and forms of the church, as the institutions, customs, habits and practices of society. We had hoped that the suppression of intemperance, war, slavery, pauperism, injustice, oppression, the social evils and miseries that spring from men's bad and selfish passions, and bathe the earth in blood and tears, we had hoped that the suppression of these evils would be the object to which the holiest energies and efforts of all Christendom would henceforth be *first* directed, and we are pained to find a wide spread controversy springing up and a prominence assigned to it, which it does not deserve, and which threatens to withdraw attention and effort, from what is infinitely more worthy of our labors and our prayers. Whether the Pope be a 'Dissenter' and antichrist, whether the established Church of England be the only pure, uncorrupt, holy, Apostolic Catholic Church, and all other Protestant Churches 'Ultra-protestant,' and the Unitarian an infidel; these are questions important doubtless in their place—in one of them at least, we feel some personal interest,—but we shall be surprised, if in the middle of the nineteenth century, these are made the topics of absorbing interest, while sins and evils, that cry aloud for rebuke and redress, are suffered unheeded, to disgrace the Christian world.

We were somewhat amused and gratified at the following note in the Rev. Dr. Hook's Sermon, entitled 'A Call to Union on the Principles of the English Reformation':

Socinians.—Of a truth, the Socinian, or 'Unitarian,' as he denominates himself, meets with hard measure from his brethren among the Ultra-protestants. He protests most loudly against Popery. He takes the Bible and the Bible only for his guide. He affirms that in the Bible, interpreted according to the best of his ability, he cannot discover those great doctrines which we of the Church of England know to be the fundamental doctrines of Christianity. He is wrong, and we of the Church of England anathematize him and refuse to regard him as a Christian. And so do many of the Ultra-protestant sects who hold, in fact, with us, the great fundamentals of Christianity. But on their own principles, what right can they have to do so? Of what crime has he, on their principles, been guilty? At the very most, he can only be guilty, as is stated above, of an obtuseness of intellect which has led to bad logic or to bad criticism. But, after all, for the Ultra-protestant to assert that the Socinian interprets Scripture wrongly is only to beg the very point in dispute. The Socinian says, 'I receive Scripture in what I believe to be the true sense, and so do you;—we differ as to what the true sense is, but this is only a difference of opinion, and you have no more right to blame *me* than I have to blame *you*.' We of the Church of England, while we defer to Scripture only, profess to receive Scripture as the Church always understood it, and by public documents in general councils, asserted its belief. We therefore have an arbiter to decide, when two meanings can be attached to one passage of Scripture, which to adopt, our object being not to ascertain what Scripture can be *made* to say, but what the Lord our God actually means. But for this, Ultra-protestants denounce us as papistical and call our Church *the Church of the Traditioners*. They therefore are *ex hypothesi* excluded from this mode of arguing. We rejoice to find that they agree with us whenever they *do* agree. But we marvel when we hear them joining with us in censuring 'Unitarianism' as a heresy.

We are truly obliged to the Rev. Vicar of Leeds for taking our part against the ultra-Protestants. He is certainly right in the matter. It is a mere begging of 'the point in dispute,' and altogether wrong and assuming for the ultra-Protestant, the Baptist, Methodist, Presbyterian, &c., to charge the Unitarians with interpreting Scripture wrongly, and cry 'heretic'—but 'we of the Church of England *know* the fundamental doctrines of Christianity'—we therefore are justified 'in anathematizing and refusing to regard him as a Christian.' 'We of the Church of England, while we defer to Scripture *only*, profess to receive Scripture as the Church always understood it, and by public documents in general Councils, asserted its belief. We therefore have an arbiter to decide when two meanings can be attached to one passage of Scripture, which to adopt,' &c. Here then is the one great principle which, as we said, lies at the bottom of the controversy. It is simply, whether the Church or the Bible is the authority to which Christians should appeal. Whether the Church shall interpret the Bible for the individual or the individual for himself. It is the simple question which Luther decided, when he cried out before the Diet at Worms, 'Convince me out of the Bible. I yield to no authority but the word of God.' To say that 'we defer to the Scripture *only*' and assert in the next breath that 'Scripture must be received in the sense in which the Church has always understood it and asserted its belief by public documents in general Councils,' seems to us to border on nonsense. We cannot defer to Scripture *only* and yet defer to the Church's interpretation of Scripture. Between Luther and the Pope there is no middle ground, and men may cry out 'Puseyism' 'no Popery,' and present a long list of differences upon minor points; yet so long as it is contended that 'Scripture as the Church has understood it must be received' as the ground and authority of faith, there is little difference in principle between the English and the Romish Church. The main difference that we have been able to discover, is stated by Prof. Newman, when he says, 'Again, they' (i. e. the Roman Catholics) 'understand by faith whatever the Church at any time declares to be faith. We, what it has actually so declared from the beginning'—i. e. so far as we can understand this sentence, both acknowledge the Church to be the source and authority of faith, the Church of England recognising its authority only as exercised some centuries ago, while the Roman Catholics acknowledge its present and ever active authority. For ourselves we certainly prefer the latter principle. Under the Roman Catholic principle, that the Church has power to determine at any time what is to be believed, there may be some progress, some growing development and unfolding of Christian truth and godliness. But under the other idea, that we are to receive and hold fast to what the Church has declared to be faith 'from the beginning,' we are moored fast to antiquity, and must hold to decisions, right or wrong, true or false, made ages ago. We do not believe this to be the plan or principle upon which the Christian Church is founded.

BOSTON ACADEMY OF MUSIC.

We regret to learn from the Eleventh Annual Report of this Institution, that in consequence of difficulties growing out of 'the sale of the Tremont Theatre for other purposes than those of a theatre,' there is some prospect that we may be deprived of the usual Academy Concerts the coming season. We are not sorry to have a Theatre converted into a Church, especially in the miserably degenerate and degraded state into which theatrical exhibitions have fallen; but we are sorry that any embarrassments should be thrown in the path of an institution, which both in music and morals, in every way in which its influence, directly or indirectly, bears upon the best interests of the community, has done and is doing so much good as the Boston Academy of Music. We owe it to this institution, and especially to the Agency of its President, S. A. Eliot, Esqr., at that time Mayor of the city, that instruction in music was introduced into our common schools some five years since—a measure which has been eminently successful, and attended, as the experience of these five years affords ample evidence, intellectually and morally, by beneficial influences upon the pupils.

In this Eleventh Report, which gives an interesting sketch of what has been done by the Academy, and notices the 'general results' which 'are evidences of progress in the public taste and knowledge of music,' there is the following brief and appropriate notice, of one whose early death will be long lamented by those who knew him:

The first event, which, in making their Annual Report, occurs to the recollection of the Government, is one of recent occurrence, and of deep interest to them and to all who had the happiness of knowing Henry R. Cleveland. The death of this associate and friend, in the midst of life and with every prospect of growing usefulness, is one of those dispensations of Providence which should animate us to new exertions, that we may fill his vacant place, and should revive our faith and trust in Him who doeth all things well, though we may not always perceive the reasons for which he sees fit to afflict us.

The singular purity, elevation, and strength of character with which Mr Cleveland was endowed, render the loss of him a great one to all who knew him, while the remarkable taste and high cultivation which distinguished him in the art to which we have devoted so much of our combined labor, leads us to mourn over it as one which is not easily to be repaired in that portion of life that may yet remain to us here. We can only lament his loss, and be reminded that for all the great purposes of life, 'the time is short.'

For the Register and Observer.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY? NO. IV.

A Correspondent of the Christian Register, 'Y. Z.,' demands an explanation on two points: 1. What difference is there between faith and opinion? 2. Whence is it apparent that the Scriptures do not decide the Universalist question?

In regard to the former question we can allege the practice of some of the clearest and best writers in the English language. Dr. Wiseman writes to the following effect: 'Whatever the Church teaches is a matter of faith: But whatever any particular author writes, however high in office and respectable in fame, yet if he be not sustained by the testimony and authority of the church, it is not matter of faith, but only of opinion.' The words, faith and opinion, may, in ordinary use, be of the same import. Yet as there are fundamental points of belief, and points of belief which are not fundamental, it is convenient, and in a manner, necessary, to have words appropriated to these different senses. It is thus that *faith* is employed to signify a fundamental belief, and *opinion* a belief which is not fundamental.

All Christians have one fundamental belief. They have the same faith. It is the faith which constitutes them Christians. But in the explanation of their faith, they put forth many different opinions. But these opinions do not constitute them Christians, but it is their faith in Christ, their belief in Christianity.

All Roman Catholics have one faith. It is their belief in the rectitude and infallibility of the papal church. It is this faith which makes them Roman Catholics. But in the interpretation of this faith they differ, entertaining different opinions.

All Episcopalians have one faith. It is belief in the symbols of the Anglo-Episcopal church; the 39 articles, the Rubrick, the Prayer-Book and the Homilies. It is this belief which makes them Episcopalians. But in their construction of these symbols, there appears a great diversity of opinion.

All Calvinists have one faith. It is their belief in the doctrine taught by John Calvin. It is this which makes them Calvinists. But in the exposition of their views, scarcely any two calvinists are found to be abettors of the same opinions. And what we have now said of all Christians, all Catholics, all Episcopalians, and of all Calvinists, we might proceed and say the same things of all Methodists, of all Baptists, of all Universalists and of each denomination in all Christendom. Every denomination has its own respective faith. It is this faith which constitutes the denomination. But the interpretation and details of this faith are matters of opinion. And the very same points of belief which are *faith* in relation to one denomination, are but opinion in relation to another. Thus belief in the final happiness of all men, is a matter of faith with the Universalists as such, but with *the Christian* as such, it is only an opinion. So much for the first question.

We now come to the second. 'Y. Z.' is confident that the Scriptures do decide the Universalist question. But how has he made it apparent? He alleges that such great and giant men as Origen and Clement, Edwards and Chauncy, Priestly and Dante, Parsons, Cooke and Thomas Whittemore, have judged that the question was decided by the Bible. But how have they judged that the question *was* determined? Why, just one half of them that it was in the affirmative; and the other half that it was in the negative. Of course no decision at all. When a jury are divided, six for acquittal, and six for condemnation, no verdict is rendered. So long as the Scriptures decide this problem differently and oppositely, they do not, of course, make any decision at all. The Bible can decide no question *absolutely* and *abstractly*, it is only by interpretation. Uninterpreted, the Bible is a silent, dead letter. Until it is interpreted by all alike, the Bible decides no question whatever.

We have said that we believe that the idea of which the question is the exponent was never entertained by the apostles. They had, however, a question which was kindred with it. They once came to Jesus and inquired, 'Lord, are there few that be saved?' The inquiry was, not are the saved *a part* or *the whole*, but are they *few* or *many*? If they had ever entertained the first question, they never would have proposed the second. And from the manner in which our Lord answered the one question, we may presume how he would have answered the other. He treated it as a light, curious and unimportant inquiry. He did not deign to answer it directly. It respected a fact they had no business with. It would do them no good to be informed of it. What it concerned them to know was the condition of salvation. He therefore answered them by giving this counsel: 'Strive to enter the strait gate, for many will seek to enter but not be able.' And why does not this answer apply to all who propose a similar question? Every ones interest and every ones duty urge it upon him to be intent on the all-important work of making his own calling and election sure. Let his undivided attention be given to this point. It is comparatively of no consequence to me, how many will win or how many will fail. Does not the answer of Jesus express this very clearly? How otherwise can we interpret Him?

But 'Y. Z.' perhaps tells us—for one has told us so—'that he can have no peace in his soul, no quietness of spirit, until he is assured that all men will be finally and forever happy. On this condition only can he either feel well or act right. In our turn, we will tell him—and with equal meekness and confidence—that he is mistaken. It is not with him as he says and thinks. It is but a kink in his head. The disciples of Jesus could obtain from Him no assurance on this point. Yet they had great peace in believing: They were filled with joy in the Holy Ghost. It makes no one a better man, or a happier man, to feel the assurance of an universal salvation. Think again of the disciples question: Lord, are there few that be saved? and of His answer to them: 'Strive to enter the strait gate.' 'It is not for you to know the times and the seasons, kept by the Father in His own power.' 'What is that to you: Follow ye me.'

But you have conceded and declared that universalism 'is an incomparably glorious doctrine.' How, then, can it be a matter of no importance? We spoke of *the fact* itself, supposed to be *known*. Such a known fact would surely be incomparably glorious. But *the doctrine* of such an event while the *fact* itself remains unknown, is a different matter. We may imagine many glorious things. But this is no proof that they are either real or possible. And we repeat the sentiment, That the testimony of the Bible is as clearly and strongly against the doctrine as for it. Nor can the controverted doctrine be ascertained by inference from the acknowledged attributes of God. It is utterly unsafe to reason from them abstracrly, and especially in the face of facts. It is only in connection with *the known facts of the world* that we can judge what the course of Divine providence will be. We can no more know by ratiocination from the attributes of God that there will be no misery in the future world than we can thus know that there is none in the present world. When we depart from the analogy of facts, we are in the dark. 'And he who walketh in darkness knoweth not whither he goeth.' S. F.

Amesbury, Aug. 10.

RELIGIOUS FESTIVAL AT UXBRIDGE.

Uxbridge, thirty-five miles south from the city, bordering on Rhode Island, is a manufacturing and agricultural town of some considerable importance. It has three villages, north, south and centre, embracing a population of about two thousand. In the north village is a Baptist church, and in the south another for the Friends, while in the centre, there are two, one Orthodox, and one Unitarian. The latter is a beautiful structure in the Gothic style, of the model, size and finish of the Unitarian Church at Cambridge. The Pastor of this church is the Rev. Samuel Clarke, whose ministry extends over a period of twenty-five years, ten of which, have been spent in this place, ably, usefully and successfully. The Sunday School connected with it, has 140 pupils, 18 teachers and one superintendent, Theodore B. Whiting, Esq., which indicates a large and flourishing Society.

On Wednesday last, a Sunday School and Religious Festival was held in this place, which was interesting, and of a most impressive character. The School of the First Congregational Church, Rev. Mr. Clarke's, had extended invitation to five other schools in the town and Vicinity, four of which were accepted, viz., the Baptist School, at North Uxbridge, and the Schools of Mendon, Millville and Grafton. The Community at Mendon were also invited and were represented by some of its principal members.

At 10 o'clock the Schools had arrived, and entering the church we have described, in separate bodies, were seated according to previous assignment. The number of pupils and teachers present, was between five and six hundred, which with parents and strangers filled every part of this large church, in the pews and aisles below, and in the galleries above, and some were unable to enter.

The services in the church were an Anthem and Hymns by the Choir, accompanied by a fine organ, a prayer by Rev. Mr. Robbins, Pastor of the North Uxbridge Baptist Society, and an address by Mr. Pray, of Boston, Agent of the Sunday School Society. In this address the three essential steps of childhood to happiness and heaven were illustrated and enforced, and at the close, words were offered of counsel, sympathy and encouragement to Sunday School teachers. It occupied forty or fifty minutes, but the most gratifying attention marked the conduct of the youth and all present.

After these services, a procession was formed, preceded by a rural band, and graced with appropriate banners and suitable mottoes. On one we noticed, 'The Bible, the Sabbath School Weapon,' on another, with the symbol of a Cross, 'Suffer little children to come unto me,' and another, with a descending dove holding an olive branch in its beak, with the motto, 'Peace and Love,' borne by the Rev. Mr. Clarke's school, and designed and painted by one of his female teachers.

The grove to which they repaired, at a distance of half a mile or more was one of lofty pines on the summit of the mount. The arrangement here was exceedingly happy. The table was in the centre, richly laden, and beautifully decorated with flowers. Diverging from this common centre were seats prepared for the whole company, which now had increased to more than *thirteen hundred*. After a blessing, the assembly were re-seated, and in this manner bountifully supplied, with the utmost order and courtesy, by the teachers of the first Congregational School. After a delightful interval, spent in free intercourse with each other, order was again restored, a hymn was sung, and addresses made by Rev. Mr. Stacy, Rev. Mr. Palfrey, Rev. Mr. Whitney, Rev. Mr. Robbins, Rev. Mr. Shaw, Rev. Mr. Fish, Rev. Mr. Ballou of the Community at Mendon, who also made the closing prayer. The usual doxology was then sung, after which they returned to the Church, where they separated for their several homes, having spent a day, which for deep religious interest, and true social and intellectual enjoyment could not well be surpassed. They advocated Righteousness as the only rock of safety; love to man, as the only true evidence of love to God; they bewailed the prevalence of sectarianism, of intemperance, of slavery and of war; they prayed that the principles of 'peace and love' inscribed on one of the banners might overcome and vanquish them all; and breathe forth the prophetic anticipation of that happy day, when the lion shall lie down with the lamb, and the triumphs of the Redeemer be completed. May the fruits of this day hasten forward that time! C.

CORRESPONDENCE.

NORTHAMPTON, Mass., Aug. 18.

Rev. Charles Briggs—Dear Sir,—At a meeting of the Franklin County Ministerial Association, holden in Hadley on the 14th inst., at the residence of Rev. D. Huntington, the condition of Unitarianism in this section of New England came under discussion, and I was requested by the Association to communicate to you the result of our conference upon the subject.

I ought to state to you, that this Association includes among its members several clergymen, who are not located in Franklin County,—Springfield in Hampden, Northampton in Hampshire, Athol in Worcester Counties, and Brattleboro', Vt. are also represented; of course then, whatever I may say, will be applicable to a region of considerable extent. We had been informed that some aid might be obtained from the American Unitarian Association, to enable us occasionally to perform Missionary duty in our several neighborhoods. And the questions came up, 'how great is the demand for labor of this sort,' and 'what success may be expected to attend them? We found that there are many in this region who cherish our form of faith, but that they are much scattered. Rev. Mr Huntington, who has abundant experience in this matter, gained during a long residence in this section of the country, informed us that in all the principal towns there is a respectable minority of Unitarians, men of religious principle and great worth. In some places, the Unitarians are able to support preaching during a part of the year, as example, in Bernardston, Heath, Charlemont and Shelburne Falls.

In view of these facts, we asked ourselves, what can we do to supply the wants of these scattered believers and destitute parishes. It was soon obvious that we ourselves could do comparatively little. It is very seldom the case in this section of the country that a minister is at liberty, through the providential arrival of a friend, to perform missionary duty upon the Sabbath, and it is upon the Sabbath that it can be performed to the greatest advantage; on this day the people are collected, and free from their common occupations. One can do something occasionally during the week, after the busy season is passed, yet it is impossible to supply in this way the want of stated Sunday services. It was accordingly suggested, that it would be exceedingly desirable to employ some fit person, who might be at liberty to devote himself entirely to 'the scattered people,' to the 'gathering of the fragments.' The work of the missionary is quite distinct from that of the settled clergyman, and should be committed to hands free from those tasks that properly occupy the time of the parish minister; the work of the missionary demands peculiar gifts, and calls continually for especial preparation,—gifts and preparation which are not always attainable by one entrusted and occupied with a permanent charge. It is not easy for the parish minister much to enlarge his borders, without neglecting the flock, which first of all may claim his care. Two gentlemen would find more than enough to occupy them as missionaries in the various towns embraced within the circuit of the Franklin Association,—and although one would find his labors great, these labors would be very profitable; many a feeble believer would he prevent from sinking, and many minds now hungering and thirsting he might nourish with the bread and the water of life. He would find an occupation constant and exciting in *opening* the minds of the people of this beautiful region, to the light of the truth. He might perhaps accomplish very little that would arrest attention, but we are sure that he would be able to enlarge the thoughts of many, and do much to make even the bigoted, liberal and tolerant. Perhaps it is not desirable to multiply societies in small places; certainly such a multiplication is generally attended by much that is very uncomfortable and very unchristian. But it is desirable that the minds of the people should be kept open, that they should be advancing continually in their religious ideas, that they should never be suffered to slumber. It is not desirable to steal away congregations from their pastors, but it is desirable that when a change is to be made, the present as well as the past should have learned to utter itself, and demand its rights. There are very many in this region, who cherish their faith in Unitarianism, in the midst of the prevailing Orthodoxy. There are many more who need the light and comfort that Unitarianism, of which they have hardly heard, is able to afford. There are very many who are so situated that they cannot be benefited by a regular ministry, and it is right that they should be sought out and encouraged.

Having satisfied ourselves that a Missionary in this region might render important services to our cause, the next question was, how shall he be supported. It was thought that the feeble churches and scattered people in this region would contribute a considerable amount towards his support, if they could only be encouraged to make an effort by the promise of assistance. Of course the preacher must often be sent to many who have not sought him, to many who *want* without *wishing* his Truth. Yet there are those who will account it a privilege to contribute to a missionary fund. There are organized societies which are able to procure preaching during a part of the year; such, for example, are those gathered in Leverett, in Shelburne and in Charlemont. There are isolated individuals ready to do something. For instance, I met with a gentleman, from one of the neighboring towns, only a day or two since, who has interested himself to procure Unitarian preaching in his village. I advised him not to 'sign off,' but to remain in the orthodox society with the hope of liberalizing it, and to insist upon occasion of an expected change, that the new minister, though after the ancient form, shall be a man of enlarged views. Now such a man can welcome the missionary, though he cannot have the man of his choice for his pastor. We hope to ascertain something more definite from some of the towns. But the best way of proceeding, as it seems to us, will be to provide a man with the means of support for six months, and send him out into these spiritual wastes. Such an one might soon ascertain the extent of the ability of the people to meet his wants, and we are sure that he would find in many places a warm welcome and a hearty response. Will not the Association set on foot something of the kind? We promise our earnest co-operation. The mind of this region should have been addressed and faithfully ministered to long ere this. Those who have learned to think, should be encouraged, those who have not learned, should be taught. Let it be known that there is a man in this region, whose errand it is to proclaim the freedom and simplicity of the gospel, he will soon be sought, he will soon create a demand for co-workers. Men are accessible to the truth, everywhere; why not attempt an approach here?

Will not the Association anticipate us in this matter, and take possession at once of the Missionary ground. We are sure that our brethren will second the undertaking, though we cannot assert that they will begin it. Is not thus much of Missionary effort due to our native State?

R. E.

RECENT PUBLICATION.

Reflections on the Rise and Principles of the Society of Friends or People called Quakers. Baltimore: Printed by Wm. Wooddy, 1843.

We have received from a friend a pamphlet with the above title. We are not aware of any thing particular in the present condition and operations of the Society of Friends that called it forth, nor are we made acquainted with the name of the author, though if we used our Yankee privilege of 'guessing' we could indicate with some certainty its origin.

It is an able and interesting pamphlet, breathing a spirit of catholic and comprehensive charity, and is just and accurate in the general and philosophical view it presents of the rise and principles of the Friends. That there was some extravagance and fanaticism in some of the early followers of George Fox, that some evil results followed the extreme, to which both in this country and in England, they carried some of their notions, the author of this pamphlet, we presume will not deny; while we agree with him, that many of 'the peculiarities' of the Quakers 'are not mere oddities, adopted in caprice, and persevered in from obstinacy. They are the representatives of great principles,' having 'an intrinsic respectability.'

On our first page we have given some extracts from this pamphlet which though long, may be read with interest and profit by all.

In his introductory remarks the writer observes.

'The time is coming, it is to be hoped, when a more philosophical, as well as a more just and charitable view will be taken, of the causes and consequences of the different sects, which from time to time, have sprung up in the Christian Church. They are too often considered as heresies, that is, divisions arising from a bad and perverse spirit, and not the results aimed at by honest minds, earnestly and fearlessly seeking for truth. It is a much more charitable, and we believe a truer view to take of them, to consider them, as the consequence of the comprehensive nature of truth, and the limited capacities of the human intellect, together with the almost endless relations of Christian duty, and the consequent failure of any one man, or any class of men, to arrive at, or express the fullness and perfection of the Christian character. Minds arise from time to time, of deeper penetration and wider grasp than is conferred upon the general mass of mankind;—these discover, what has escaped the observation of their predecessors and cotemporaries, that the different parts of the Christian system have not been proportionally developed. Some truths having been made prominent, whilst others perhaps have been altogether overlooked. Some parts of the Christian life have been too much insisted on, while others have been totally neglected. Or, corruptions in doctrine and abuses in practice, have crept unawares into the Christian world, which, through the force of habit, no one perceives, any more than those who, accustomed from birth to breathe an infected atmosphere or noxious vapours, by which they are surrounded, are sensible of the condition of the air around them. An honest and fearless mind, which has discovered some doctrine exaggerated or perverted, or some principle overlooked—some minor duty made too conspicuous, while others more important are altogether neglected or despised, feels called upon to remonstrate,—to testify against error and abuse, and to endeavor to bring about a better state of things. But he necessarily meets with opposition, for he cannot at once bring all to see things in the same light that he does. Yet if he be active and persevering, and there be intrinsic value in his discovery, he naturally persuades many to coincide with him in opinion. These associate together and attempt to carry out what they consider reform. They make the doctrine, or the principle, or the practice on which they have set their minds and hearts, prominent in their new association, they get some new name, generally given them by their opponents in derision, and commence a distinct and separate existence; and so a new sect is born into the world. They however, share in the same weaknesses which they endeavor to correct in others, and commit, perhaps, some of the same mistakes with those, whose faults they are sincerely endeavoring to remedy. Instead of carefully discriminating between the good and the evil of the systems they are endeavoring to amend, they suffer the evil, by association, to prejudice them against the good, and therefore neglect to incorporate the good into their new system; and thus it comes that reform is not always an improvement. Some things are made better, but perhaps other things are made worse.

An important point however may have been secured—a new phasis of Christian truth may have been exhibited, and a new and fresh development of the Christian character and life displayed. Thus we perceive, that it takes various and even apparent conflicting elements to discover and develop all the great truths of the Gospel, and to exhibit all the *graces and perfections of the Christian character. Thus the Christian world are exploring, some in one way and some in another, the length and the breadth, the height and depth of the vast and glorious treasures which are brought to light by the Gospel, and bringing them to bear on the whole surface of human life, and on every relation that is sustained by the human race, in the present world.'*

The Huguenots in France and America. By the Author of 'Three Experiments of Living &c., 2 vol. Cambridge, Published by John Owen, 1843.

Few subjects in civil or ecclesiastical history are more interesting than that which the author of the 'Three Experiments of Living' has here selected for the employment of her pen, and which she has presented in a most attractive and agreeable form, if we may apply such expressions to a record of human cruelty and religious persecution. That portion of these volumes which relates to the Huguenot families emigrating to this country, will be read with most interest here. We could wish more pages of the work had been devoted to this part of the subject. The details however which are given, and which we suppose are all, or nearly all that can be gathered, will be read with deep sympathy by all, especially by the descendants of the English Pilgrims, who remember that their Fathers also were exiles for conscience sake.

We have placed upon our last page an extract from the opening of these volumes, but those of our readers who have not seen the work will not be displeased with another. After describing the breaking up of the settlement made by the Huguenots at Oxford (near Worcester) in this state, in consequence of hostility from the Indians, and their subsequent removal to Boston, the author observes.

'We cannot but feel deep sympathy with

the Huguenots, driven from the home they had adopted, surrounded by the works of their own hands, the mute though eloquent witnesses of their industry, perseverance, and taste, which they must leave behind, just as they were beginning to sit under the shadow of the trees they had planted. But the properties of their character they could carry with them. Wherever they go, we find them triumphing over the most unfavorable circumstances, and making 'the wilderness to blossom as the rose.' Nor can we be surprised, that men, who could sacrifice all for the worship of God and a strict adherence to the truth, who could make no compromise with conscience for the quiet possession of their native homes, who could leave the sweet valleys and vine-covered hills of France for the howling wilderness, were sustained by principles so elevated; they were led 'by a pillar of fire by night,' and concealed from their enemies 'by the cloud by day.' It is no figure of poetry to say, *the howling wilderness*; for, in the manuscript of John Mayo before quoted, we find it narrated; 'I have heard Joseph Rockwood, who served in the fort, tell of his having got lost one night, while out for the cows; he first heard at a distance the cries of wild beasts, ascended a tree for safety, and was surrounded during the night by half-famished and howling wolves.'

A still more interesting story is told of a woman, who set out on horseback to visit a friend several miles distant. The roads were bad, and her horse became lame; darkness gathered round while she was in the thickest part of the wood, and, to add to her dismay, her ears were now assailed by the howling of wolves. To escape them seemed impossible, as she could no longer discern the narrow path; she, however, urged her horse forward, and he, impelled by the instinct which fear gives, bore her rapidly along. But her pursuers, who now scented their prey, gained upon her, and at length arrived so near as to bite the heels of the horse. The sudden spring he gave threw his rider to the ground. Not stopping for the smaller prey, they pursued the horse, and the woman was dexterous enough to climb a high tree, and gain a seat among the branches, believing herself secure. In a short time, however, she heard the cries and tramp of the hungry wolves returning, who she at once concluded had missed their prey, and were in pursuit of her. So it appeared; they soon gathered round the tree, and began to gnaw at the roots; and the dawn of day found them still perseveringly at work. The horror of her mind in view of her perilons situation can scarcely be imagined; nor the transition from despair to joy when at length she heard the shouts of human voices. The wolves (there were three in number) immediately fled, and she hailed her husband and neighbors. The story of her deliverance was shortly told. The horse had continued his rapid flight, outstripped his pursuers, and arrived home. The family, as soon as they discovered his return with his empty saddle, went in quest of her.

From their forest homes, where they had suffered so severely from the murderous assaults of the savages, more fierce than wild beasts, we now behold the Huguenots repairing to Boston, where vestiges *long remained* of their industry and agricultural taste. Reminiscences of their care and skill in the cultivation of their gardens, and of their introduction of fine fruit, are still preserved among the inhabitants. Many of the pears retain their French names, but those of others are so Angliczed as scarcely to be recognisable. While at Oxford, they had a French Protestant minister, and after they came to Boston a church also of their own. A Mr. Lawrie is also mentioned in the History of Boston, as a French Protestant minister, but it is not known whether he preceeded Mr. Daille at Oxford or not. The congregation first assembled, in Boston, in a large schoolhouse. In 1704, eight years after they left Oxford, a piece of ground was purchased (we give the words of the original deed) 'to erect a church upon, for the use of the French congregation in Boston, to meet therein for the worship and service of Almighty God, according to the way and manner of the reformed churches in France.'

It is a remarkable circumstance, that this church was afterwards occupied by the French Catholics, who fled to this country in the beginning of the Revolution, long after the Protestants had ceased to use it; and it is pleasant to remember, that both of these sects, so cruelly opposed to each other in their mother-country, found successively in ours the same temple, where they might worship God 'in the beauty of holiness.' This circumstance affords also a striking illustration of the vanity of all human standards of religious opinion. Both sects were persecuted for the doctrines they held sacred. There is still another interesting fact connected with this consecrated spot; when the French church had fallen into disuse in consequence of the erection of a Catholic church, to which the people of Boston largely contributed, a *Universalist* church was built on its site. How many fine illustrations must this fact afford to their preachers, who make broad the path to heaven!'

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Unitarian Society in Baltimore, for Tracts,	30 00
From the Auxiliary Association in Rev. Mr. Putnam's Society, Roxbury,	80 00
From the Auxiliary Association in Nashville, (Ms.,)	18 00
From the Auxiliary Association in Sterling,	10 00
From P. Putuam, Esq., of Franconia, (Donation,)	4 50
From James Childs, Esq., of Deerfield, (Donation,)	5 00
From the Auxiliary Association in Providence.	90 00
From the Auxiliary Association in Lancaster, (in part,)	35 50
From the Auxiliary Association in Pittsburg,	20 00
From the Auxiliary Association in Sherburne,	18 00
From the Auxiliary Association in Farmington, (Me.,)	10 00
From the Auxiliary Association in Marblehead,	4 00

NEWS FROM THE CHURCHES.

As we pass into some of our oldest villages, the question not unfrequently occurs, were the *seers* of our ancient days decided in regard to the future? Has not the population in our towns increased in proportion to their expectations? Or how is it that their churches are sometimes so large and disproportioned to their present congregations? Tradition answers, for it has almost become tradition, that the time was, when these buildiugs, large as they are, were crowded in every part with intelligent, united and attentive worshippers. But the *towns* having been divided and subdivided for local convenience or other purposes, and the *people* divided and subdivided by sectarian feelings, the remaining territory is insufficient to furnish a full congergation for such a church. Bridgewater is one of these. Its original territory was very extended, and a large church necessary to accommodate its *inhabitants*, who were then united as one in religious matters. Since that time however, it has been divided and subdivided, so that there are now *four*, east, west, south and north, instead of one single town. The ancestral church is in Bridgewater (South). In many places these ancient buildings have been re-modeled or re-built much to the pleasure, pecuniary profit and spiritual improvement of their proprietors, We were happy to learn on a recent visit to this town that it is in contemplation to rebuild the church. The village has all the appearance of prosperity and wealth; a new and elegant town house is nearly completed; a cemetry in an adjoining grove has been recently opened, and it only needs a new church on the present conspicuous site, to complete the picture. The first Congregational church, to which we alluded, has for its Pastor, the Rev. T. P. Doggett. Under his ministry of ten years, the Society has been much increased; a new interest is awakened in the Sunday School, the Principal of the Normal School located here having been until recently its Superintendent, but whose increasing duties, and responsible situation made it necessary for him to withdraw. The Sunday Scoool, continues to prosper under the care of Dr. Pratt. On Sunday last, though the storm was severe, there were fifty or sixty pupils in attendance, with the whole number of teachers, who were addressed in the Church by the agent of the S. S. Society. In the afternoon the services were devoted to the same general object but the address was more particularly for the Parents. After the services, the Lord's Supper was administered by the Pastor in an impressive manner, and to a goodly company of believers. The occasion, we trust, was not wholly without its interest and profit

P.

To the Editors of the Christian Register.

Gentlemen,—In your paper of the 12th of August, is a notice of 'the first prayer in Congress,' being an extract of a letter from John Adams to a friend. The following is a copy of a paper, filed 'Duche's Prayer upon the Declaration of Independence,' which was found among the papers of Mr. Little, a grandson of the Rev. Mr. Litule, formerly Minister of Kennebunk, Maine, and is supposed to have been among the papers of the Reverend gentlemen last named. Probably it is the Prayer above referred to. W. J. W.

Bangor, August 17th, 1843.

The Rev. Mr Duche's Prayer in the Congress after Independence was declared.

O Lord! our heavenly Father, high and mighty, king of kings, who dost from thy Throne behold all the dwellers on Earth, and reignest with Power supreme and uncontrolled over all Kingdoms, Empires, and Governments, look down in mercy, we beseech thee, upon these our American States, who have fled to thee from the Rod of the oppressor, and thrown themselves upon thy gracious Protection, desiring henceforth to be only dependent upon thee. To thee have they appealed for the Righteousness of their cause. To thee do they now look up for that Countenance and Support which thou alone canst give; take them, therefore heavenly Father, under thy nurturing care, give them wisdom in council, and valor in the field, defeat the malitious Designs of our cruel Adversaries, convince them of the unrighteousness of their cause, and if they still persist in their sanguinary purposes, O! let the voice of thine own unerring justice sounding in their Hearts, constrain them to drop the weapons of war from their unnerved Hands in the day of Battle. Be thou present, O God of wisdom, and direct the counsels of this honorable Assembly, enable them to settle things upon the best and surest Foundations that the Scene of Blood may be speedily closed, that order, harmony and Peace effectually be restored, and truth and justice, Religion and Piety prevail and flourish amongst thy People; preserve the Health of their Bodies, and the vigor of their minds. Shower down upon them and the millions they here represent such Temporal Blessings as thou seest expedient for them in this world, and crown them with everlasting Glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, thy Son, our Savior.

Amen.

Prudence is of more frequent use than any other intellectual quality; it is exerted on slight occasions, and called into act by the cursory business of common life.

OBITUARY.

For the Register and Observer.

AUGUSTUS GREELE ESQ.

Died in the city of New York on the 19th instant, Augustus Greele Esq. in the 56th year of his age.

Mr. Greele was a native of Wilton, N. H. a town remarkable for the intelligence and moral excellence of its inhabitants, and for the number of eminently useful men, particularly of the clergy, who are counted among her sons. Being deprived of the protection of a father by a sudden dispensation of Providence, at the early age of 16 he applied himself, with true filial devotion, to the management of the paternal farm and the support of his excellent mother. In this employment, so honorable to himself and so useful to his family, he was occupied, taking charge of a district school during the winter season, up to his 22d year. He then indulged his long cherished desire for a classical education, and with a mind already mature and well stored, soon prepared himself for admission to Dartmouth College. While there, although repeatedly interrrupted by ill health, and again by the loss of his much loved mother, he passed through his course with high reputation, and was graduated in 1813. In the following year he opened a boarding school in the vicinity of New York, embracing both a preparatory classical course and a thorough preparation for mercantile pursuits. Being favorably introduced, and possessing dignified and agreeable manners, he soon gained the confidence and enjoyed the patronage of many of the best families in the city. This occupation he pursued, with increasing reputation, about four years, when he removed to the city to embark, with a small capital, in the more active pursuits of a mercantile life. Here he engaged in a commission paper warehouse, the first successful establishment of the kind in the city. This he conducted on an extensive scale, with unwearied assiduity, and a high reputation for integrity and good faith, for some 14 years, when he retired from all personal concern with business, seeking to enjoy the pure pleasures of domestic life, rather than yield to the absorbing pursuit of gain;—an attractive excitement which few successful merchants can resist. After this, accompanied by his amiable and intelligent wife, he spent nearly two years abroad, chiefly in England, France and Italy. Few gentlemen have gone better prepared, or better attended, to enjoy and profit by foreign travel, and none ever accomplished more in the same length of time. After his return he gave himself chiefly to the enjoyment of a quiet and domestic life in the midst of devoted friends, avoiding all connexion with political strife, or the mad and tempting speculations, which were then every where engrossing the minds of men. He spent much time in cultivating a taste for the Fine Arts, and in making a collection of paintings, which is one among the best in the city.

But in the midst of all these quiet and rational enjoyments, as if to teach him the insufficiency of all things earthly, disease began to intrude. During the last three or four years he suffered much from a complication of disorders, which baffled the skill of the ablest physicians. All this he bore with great fortitude, and became fully resigned to the will of Providence. He was one of the original founders of the First Unitarian Society in Chambers Street, and during the last year a communicant in the Rev. Mr. Bellows' church. With this truly Christian pastor his intercourse was most delightful and satisfactory, giving evidence, that, to him, Christ had not 'died in vain,' nor his servant labored without a 'crown of rejoicing.' Always generous and kind in his deportment, the later portions of his life were particularly distinguished by the tenderness of his affections, and a calm and quiet resignation, which nothing but religion could inspire. He expressed his hopes with humble confidence, and departed in peace.

It is consolitory to his friends to know that he was not one of those who lightly esteem the ordinances of the church. While yet in the full exercise of his reason, he expressed, in the most affecting manner, to some of his dearest friends his hope that they would be able to attend the administration of the communion service next following his decease, adding that, God willing, his spirit should be present with them.

GENERAL INTELLIGENCE.

Embarkation of the Pilgrims.—The picture representing the 'Embarkation of the Pilgrims at Delft-Haven,' painted by Weir for the Rotunda of the Capitol at Washington, is now exhibiting at Faneuil Hall.

The idea of the picture is founded on the following passage in the Old Colony History:

'And the time being come that they must depart, they were accompanied with most of their brethren out of the city unto a town called Delft-Haven, where the ship lay ready to receive them. The next day, the wind being fair, they went on board, and their friends with them, and truly doleful was the sight of that sad and mournful parting, to hear what sighs and sobs and prayers did sound amongst them, what tears did gush from every eye, and pithy speeches pierced each other's heart, that sundry of the Dutch strangers that stood on the key, could not refrain from tears; yet comfortable and sweet it was to hear such lively and true expressions of dear and unfeigned love. But the tide, which stays for no man, calling them away that were thus loth to depart, their reverend pastor falling on his knees, and they all with him, with watery checks commended them with most fervent prayers unto the Lord and his blessing; and then, with mutual embraces and many tears they took their leave one of another, which proved to be the last leave to many of them. Thus hoisting sail, with a prosperous gale of wind, they came in a short time to Southampton, where they found the bigger ship come from London.'

Persons qualified to judge of the success of the artist in this great effort, speak of the picture in terms of great enthusiasm. The following passage respecting it is from a letter of Willis to the National Intelligencer:

'I have feen no such glorious work of art in this country, and I have not been more filled and wrought upon by any of the *chefs d'aeuvre* of the old masters of Europe. The effect on the mind is that of expanding the capacity to embrace it. Weir has drawn his figures on a scale larger than life, and the immense canvass is filled with groups of the most exquisite naturalness of posture and relation to each other, but at the same time finished with a breadth and strength of effect that looks done with a hand accustomed to minister only to power without limit. The coloring in the two wings of the picture is exceedingly gorgeous, but the centre, around the kneeling pastor, is admirably subdued in middle tints appropriate to the objects they envelope, and the pastor himself, in face, attitude, and costume, is the most masterly embodiment of hallowed piety and devotion which it is possible for poet to conceive. The presence, on board the vessel, of Mr. and Mrs. Winslow (the new married people of fortune, who while travelling for pleasure, fell in with and joined the emigrants for conscience sake) gives the artist the necessary liberty to enrich the costume of his picture, and there are two or three other female figures very splendidly drawn and colored—among them the wife of Miles Standish, whose soldierly form in the foreground is one of the most conspicuous objects. Of the twenty odd figures in this grand picture, there is not one about which a great deal might not be written. Weir has flung his soul upon this work with the complete abandonment of inspiration, and he has wrought out of it, for his country as well as himself, honor imperishable.

Hon. J. Q. Adams, with several members of his family, visited our town on Friday, and was present at the annual Fishing Party, got up in his honor, at the 'Cold Spring.' In the evening he received the salutations of a numerous party of friends, both male and female, at the mansion of Thomas Loring, Esq. He appeared to enjoy the excursion highly; we have not seen him in better apparent health for many years. Much of his conversation was of a religious tone; and it was cheering to the heart to hear a man of his many years and mighty intellect, giving expression, as he did, to his deeply rooted religious principles and feelings, and his profound reverence for the authority of the Sacred Scriptures.—*Hingham Patriot.*

Brown University.—As has already been announced, the Alumni of the University will this year hold the first annual meeting of their new association on Tuesday, the 5th of September, the day preceding Commencement. A number of the older classes, we understand, will meet this Commencement, and we hope the sons of the College from far and near will come up to the festival, in season for the alumni meeting and dinner on Tuesday.

In addition to the usual exercises of Commencement, we understand that the alumni will be addressed by Judge Pitman, and the Phi Beta Kappa Society by Chief Justice Durfee, both of Rhode Island. The oration before the societies of undergraduates will be pronounced by Benjamin F. Thomas, Esq. of Worcester, and the poem by Thomas A. Jenckes, Esq. of this city.—*Prov. Journal.*

Commencement at Cambridge.—The Annual Commencement Exercises at Cambridge took place on Wednesday. There was a large attendance of the friends of the College and of the graduating class; and the performances of the young men were heard with interest, and were of a character to command respect both for the young gentlemen and the Institution.

The Degree of A. B. was conferred on sixty-six young gentlemen.

The Degree of D. D. was conferred upon the Rev. Ezra Stiles Gannett, and the Rev. Daniel Sharpe of this city, and the Rev. Alonzo Potter of Union College.

The Degree of LL.D. was conferred upon Mr Wm. H. Prescott and Mr George Bancroft of this city, Mr Jared Sparks of Cambridge, and Mr Wm. Smyth of Cambridge University, England.

The following was the order of Exercises:

1. A Salutatory Oration in Latin. By Octavius Brooks Frothingham, Boston
2. A Disquisition. 'The practical results of Astronomical Research.' By John William Kingman, Dover, N. H.
3. A Disquisition. 'The transmission of Ancient Writings.' By Howland Holmes, Bridgewater.
4. A Dissertation. 'The North American Indian.' By Thomas Bartlett Hall, Boston.
5. A Disquisition. 'The effect of Commerce on Modern Civilization.' By Samuel Dering Dexter, Boston.

Music.

6. An English Oration. 'The Battle of the Nile.' By John Lowell, Boston.
7. A Disquisition. 'Comte and Whewell, as Expounders of Physical Science.' By Joseph Hurd Walker, Charlestown.
8. A Disquisition. 'The Swedish Novels. By William Boardman Rice, Boston.
9. A Dissertation. 'The prospects of Chinese Civilization.' By Robert Gordon Pike, Newburyport.
10. A Disquisition. 'Americanisms.' By William Adams Richardson, Tyngsborough.
11. A Greek Oration. On Public Monuments. By Francis Charles Williams, Brighton.

Music.

12. An English Oration. 'Our debt to the Puritans.' By William Henry Adams, North Chelmsford.
13. A Disquisition. 'The Attraction of Literary Eccentricity.' By James Woodbury Boyden, Beverly.
14. A Disquisition. 'The Condition of the Russian Peasantry.' By Farrington McIntire, Fitchburg.
15. A Dissertation. 'The Moral Influence of Mathematics.' By Frederic Newman Knapp, Walpole, N. H.
16. A Latin Oration. 'De Imperio Pacis.' By Henry Ware, Cambridge.
17. A Disquisition. 'The office of a Poet among a Barbarous People.' By Josiah Wheelwright, Boston.

Music.

18. An English Oration, 'The Literary Services of American Missionaries.' By James Howard Means, Boston.
19. A Disquisition. 'The Platonic and Aristotelian Views of Natural Philosophy.' By Alexander Whelock Thayer, South Natick.
20. A Disquisition. 'The Scientific Character of De Candolle.' By Austin Kuhn, Boston.
21. A Dissertation. 'Chemistry.' By Henry James Hudson, Newburyport.
22. A Poem. 'American Women.' By Henry Dwight Sedgwick, Stockbridge.
23. A Dissertation. 'Washington—The Grandeur of his Life and Character an American production.' By Eben Carleton Sprague, Buffalo, N. Y.

Music.

24. An English Oration. 'The fall of Athens.' By Washington Very, Salem.
25. A Disquisition. 'The Argument from Analogy.' By Arthur Buckminster Fuller, Cambridge.
26. A Disquisition. 'Sir Philip Sidney.' By Edward Morrell, Havana, W. I.
27. A Dissertation. 'The Greek Sophists.' By John Gallison Sewall, Watertown, N. Y.
28. A Dissertation. 'Cheap Literature.' By Luther Parks, Jr., Boston.
29. A Disquisition. 'Transcendental Views of Inductive Philosophy. By John William Bacon, Natick.

Music.

30. An English Oration. 'The Mathematics.' By Thomas Hill, New Brunswick, N. J.
32. A Dissertation. 'The Sandwich Islands.' By Moses Gill Cobb, Springfield.
32. A Dissertation. 'Fourierism.' By Thomas Hastings Russell, Princeton.

Music.

33. An English Oration. 'The Correction of Popular Tendencies.' By Horace Binney Sargent, Roxbury.

Exercises of Candidates for the Degree of Master of Arts.

1. An Oration in English. 'The faith of the present.' By Mr. Joseph Henry Allen, Northborough.
2. A Valedictory Oration in Latin. By Mr. William Goodwin Russell, Plymouth.

Gen. Waddy Thompson.—We learn from a late number of the Galveston Gazette that the Mexican journalists, who seemed on the first visit of General Thompson to Mexico to regard him with suspicious eyes, now express for him the highest respect and esteem. He appears to have gained the confidence of all parties. The editor of the *Diario del Gobierno* contrasts his conduct with that of other foreign ministers, and says it has been uniformly frank and conciliatory, more respectful to the Government and country, and never marked by the insolent haughty tone that others have assumed. —*Intelligencer.*

FOREIGN.

From England.—The Steamship Hibernia, which arrived at this port on the evening of the 17th inst., has brought us English papers of the 4th inst.

The last passage of the Hibernia from America to Liverpool was made in the short space of 8 days and 20 hours from Halifax. A London paper has the following remarks on this wonderful passage.

Of all the extraordinary passages we have ever noted as having been accomplished by the steamers between this and America, none have ever equalled that of the Hibernia. It is a memorable feat, and must completely set at rest the question of success and of safety in ocean steaming. We have here a steamer arriving from the shores of North America within a period of nine days, an accomplishment scarcely to be credited, and which, when announced by telegraph, could hardly be believed. Capt Judkins cannot but feel proud of his noble ship and her wondrous passage—a passage, the shortness of which had been talked of by some, but believed by few. It cannot be other than beneficint to the important matter of ocean steaming, and we trust that if anything be yet wanted to settle the question of ability and power in regard to these vessels, it has now been more than secured. As to any absurd fears of accident by the steamers, it is needless to refer to them. The late loss of the Columbia was an accident to which sailing vessels are far more liable than the steamers.

Liverpool August 4th.—The news of the loss of the Columbia, and the safety of all her passengers reached Liverpool July 20, by the brig Themis from the Bay of Fundy. The Margaret, with the passengers, arrived on the following day, when the particulars of the loss were first received.

Trade (says Willmer & Smith's European Times of the 4th) continues in the same quiescent state which has marked it for some time past. As compared with the feeling which existed twelve months ago, there is a decided improvement, but the impetus with which the year opened, produced by the cessation of hostilities in China and the East Indies, had not been maintained.

Increase of teetotalism.—During Father Matthew's visit at Leeds, on the evenings of July 30 31, he administered the pledge to several thousand persons—some suppose to 6000! In Bradford, Aug. 1st, it is said he administered the pledge to 7000! In Huddersfield, Aug. 2d. his visit is also said to have been attended with success. Even in York, (a place which, comparatively speaking, had never hitherto felt the existence of total abstinence) he gave the pledge to 2000.

Wales had been giving additional uneasiness to the powers that be. The nightly meetings continue—the new poor law, the want of adequate employment, the heavy tolls on the roads, the high rents, the low price of produce, and the poverty of the people,—these and other causes, which fit men's minds for 'treasons, stratagems, and spoils,' are still in full force, and likely to remain. That the hitherto quiet and religiously inclined Welsh can only be kept in subordination by the presence of military constantly scouring their country, while it shows a deep-seated social disease, is more easily to be lamented than remedied.

Ireland, is still in a vortex of agitation. The rent flows in without any apparent diminution, the priests are as active, O'Connell as energetic as ever. He keeps the ball moving amazingly. With a volatile people like the Irish, the sameness of the subject, the monotony of the speeches, and the drain upon the pocket, seem calculated to tire. But they do not. The agitation was never rifer, the organization never more perfect, the funds never so plethoric, as at present. Government looks passively on, prepared for nothing but to extinguish the flame when it breaks out. In this respect no change has taken place since the sailing of the last packet. O'Connell has published a statement of his finances, which, unlike those of the national Exchequer, shows a great surplus over expenditure. And he talks of further movements, having for their object the superseding of legitimate authority, which will put the quiescent policy of Sir Robert Peel to a still greater test.—*Times.*

Spain.—The Regency of Espartero has at last been brought to a close. He has given up the contest without a struggle, and taken refuge in Portugal. Cadiz has pronounced against his government. The troops, hitherto faithful, are going over to the insurgents, who, in a few days will be designated by another title, and a government which but six months since had the support of almost every province and town in Spain, has fallen at once as by a stroke of paralysis.

Bayonne, July 27th.—Madrid was tranquil on the 25th. The troops who had 'pronounced' entered the capital on the 23d and 24th. They defiled before her majesty. The palace was perfectly free.

By decress of the 23d and 24th, the Lopez ministry is reconstituted.

Buyonne, August 1.—The Duke of Baylen has been named Provisional Guardian of the Queen.

Madrid, July 26.—The capital is tranquil. The ministry assembled to-day, and the deliberations of the council lasted several hours. To convoke the Cortes, or to form a Central Junta, such has been the subject of their deliberations. It is generally believed that the ministry will stop with the first of these measures.

There is no other news from the continent of the slightest importance.

India and China.—The news by the overland mail, which arrived unusually early this month, possesses no striking feature. In Scinde matters are approaching a pacific settlement.

The news from China is more than usually meagre. No advance appears to have been made with the commercial treaty. Sir Henry Pottinger, according to some of the accounts, had left for the north, in order to press it on the Chinese authorities. The smuggling of opium, on a large scale, by Americans, is mentioned, to which the British plenipotentiary had endeavored, unsuccessfully, to put a stop.

MARRIAGES.

In Chelsea, on Sunday evening last, by Rev. S. D. Robbins, Mr Neal Magoun, of East Cambridge, to Miss Mary Dodge, formerly of Gloucester, Ms.

In Hadley, on Tuesday evening, the 15th instant, by the Rev. Dr. John Woolbridge, the Rev. E. W. Bullard, pastor of the first Congregational church in Fitchburg, to Miss Harriet N. Dickinson, daughter of Deacon William Dickinson, of Hadley.

DEATHS.

In this city, George Franklin, only son of Adam and Susan E. Hoyt, 2 years and 2 months.

In Salem, on Friday last, George Devereux Silsbee, aged 11 years, second son of Nathl. Silsbee, Jr., Esq. of that city. A child of great promise and character.

In Plymouth, 15th inst., Isaac L. Hedge, Jr., a member of the Freshman Class of Harvard University, and son of Hon. Isaac L. Hedge, aged 17.

In Dorchester, 6th inst., Benjamin Jenkins, 28.

In Roxbury, Arthur Tappan, youngest child of Prof. Elizur Wright, Jr. of Boston.

In Brighton, on Monday morning, Mrs Mary Knight Prince, wife of Hon. Jonathan Winship.

In Roxbury, on the 19th inst., Charles Follen, infant son of J. Moore and Harriet A. Taylor, of New York, aged 7 weeks.

OLD PROSE WRITERS—Feltham's Resolves, divine, moral and political.
Latimer's Sermons—Selections from the works of Jeremy Taylor.
Utopia, and history of King Richard 3d, by Sir Thomas More—for sale at SIMPKINS'S, 21 Tremont Row. a26

BIBLES—A good assortment of Pocket, Octavo and Quarto Bibles, in different styles of binding, some of them very rich Also, the Folio Pulpit Bible, handsomely bound. For sale at SIMPKINS'S, 21 Tremont Row. a26

THE YOUNG MAIDEN, 4th Edition.—This day published the fourth edition of The Young Maiden, by A. B. Muzzey, author of the Young Man's Friend, &c.
Received and for sale by WM. CROSBY & CO., No. 118 Washington street. aug 26

DR. FROTHINGHAM'S Sermon on Dr. Greenwood—a Sermon preached in King's Chapel, Aug. 6, 1843, the Sunday after the death of Dr. Greenwood; by Rev. N. L. Frothingham, D. D.
Published by W. CROSBY & CO, 118 Washington st. a26

A KISS FOR A BLOW, or a collection of Stories for Children, showing them how to prevent quarreling. 'Love your enemies.' 'Overcome evil with good.' By Henry C. Wright.
Fresh supply just received by W. CROSBY & CO, 118 Washington st. a26

NEW AND VALUABLE WORKS—Gazeteer of the United States—a complete descriptive and statistical account of the United States, containing a particular description of the States, Territories, Counties, Districts, Parishes, Cities, and Villages, Mountains, Rivers, Lakes, Canals and Railroads—with an abstract of the census and statistics for 1840, exhibiting a complete view of the Agricultural, Commercial, Manufacturing and literary condition and resources of the country.
Gun's Domestic Medicine, or poor mans friend in the hours of affliction, pain and sickness. This book points out in plain language, free from Doctors terms, the diseases of men, women and children, and the latest and most approved means used in their cure and is intended expressly for the benefit of families. It also contains description of Medicinal Roots and Herbs of the United States, and how they are to be used in the cure of diseases.
Neander's History of the Christian Religion.
For sale at wholesale and retail by SAXTON, PEIRCE & CO, 133 Washington st. a26

DR. CHANNING'S WORKS—The Works of Wm. E. Channing, D. D., complete in 6 vols, large 12mo, handsomely bound in cambric. A supply always on hand at CROSBY'S, 118 Washington st. a19

THE HUGUENOTS, by Mrs Lee—The Huguenots in France and America, by the author of Three Experiments of Living, Luther, Cranmer, &c. &c., 2 vols, 12mo—just published; for sale by W. CROSBY & CO, 118 Washington st. a12

DAGUERREOTYPE.

H. H. LONG respectfully solicits the attention of the citizens of Boston to his clear, bold, and beautiful Daguerreotype Miniatures, which he thinks have never been excelled, and in only a single instance equalled in this country or in Europe. The time of sitting for a picture varies from thirty to fifty seconds, and accidents excepted, a good picture is secured at one sitting.
Rooms No. 96 Washington st. aug 19

FOR THE BENEFIT OF THE DEAF.

THIS is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.'
THOMAS E. PRESSEY.
Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.
SCARPA'S OIL is constantly for sale at my Book store, No 2 State st, Newburyport.
CHARLES WHIPPLE.
Sold also by Henry Whipple, Salem. a 19

VALUABLE OLD WORKS—The Sermons of John Emery Abbot, with a Memoir, by Rev. H. Ware, Jr.
The Sermons of Rev A. Abbot, with a Memoir; Burton's cheering views of Man and Providence.
Abbot's Young Christian; Kettell's specimens of American Poetry, 3 vols.
Whitman's Village Sermons; Foster's Essays; Channing's Discourses, 12 mo.
The Listener, by Caroline Fry, 2vols; A Word to Women and other Gatherings, by Caroline Fry, 12 mo.
Smith's Essay on Moral Sentiments, 8vo; Brook's Daily Monitor, 8vo; Life of Thomas Paine, author of the Age of Reason; Dr. Harris' Memorials of Oglethorpe; Blair's Sermons, London edition, 5 vols, 8vo—for sale by WM. CROSBY & CO, 118 Washington st. aug5

CHURCH ORGAN

FOR SALE. An Organ, 13 feet high, 8 feet wide and 5 1-2 feet deep, and containing open diapason, stop diapason, dulcina, Principal twelfth, fifteenth and spolton—the Principal in two and a half stops, which make 8 Registers—the key board commencing on FFF, containing 36 long or white keys; the whole encased by mahogany and nearly new, having been removed from a Church, after about one and a half years' use. The maker warrants it nearly equal to new—price $750—terms easy. If not sold immediately will be leased for a term of years. For particulars address CHARLES McINTIER, No 5 Exchange street, Boston. a12

KOLLAR ON INSECTS—A treatise on insects injurious to gardeners, foresters and farmers—by Vincent Kollar, translated from the German by S. M. Lowdon, from London. For sale by WM. CROSBY & CO., 118 Washington st, a12

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KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. j29

ANOTHER SUPPLY of Mrs. Ellis's Wives, Women and Daughters of England, the best edition, at only fifty cents for the three works. W. CROSBY & CO, 118 Washington st. a19

FOR HOME AND SCHOOL—Poetry for Home and School, selected by the author of the 'Theory of Teaching, Perennial Flowers,' &c. For sale by WM. CROSBY & CO, 118 Washington st. a19

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THE FALL TERM of the Subscriber's School for Young Ladies will commence on September 4th, in convenient and pleasant Rooms, at the Warren Street Chapel.
The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Book-keeping, etc.
Instruction is also given in the French, German and Latin Languages; and if desired, in Needlework, Drawing and Music, by instructers well qualified to teach in those branches.
Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of science.—The School is well furnished with Philosophical Apparatus, and a large and excellent Library.
Applications for admission can be made until September 4, at No 60 Pleasant st.
TUITION—Pupils twelve years of age and over, $12,50 per term—under twelve, $10,00.
Instruction on Piano Forte, by Mr E. L. White, $12,00 per term—instruction in Drawing, by Miss D. Smith, $3,00 per term.
WILLIAM P. JARVIS.
References—Hon. Josiah Quincy, President Harvard University; Hon. William Minot; Rev. John Pierpont; Rev. Mellish I. Motte; Rev. Hubbard Winslow; Rev. Charles F. Barnard; Rev. Robert C. Waterston; Dr. George C. Shattuck; Jonathan Ellis; Edmund Jackson; George Savage; Gideon F. Thayer, Esq. july 29

MEDFORD BOARDING SCHOOL FOR BOYS.

THIS INSTITUTION is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June. Further particulars made known on application to the Principal. JOHN Q. DAY.
July 15.

MONTHLY MISCELLANY OF RELIGION and Letters, for August, will be issued on Tuesday next—Contents:
The Westminster Assembly of Divines.
Notices of the late Rev. David Damon.
Paraphrase.
Summer Morning Hyma.
Religion in Germany.
Desire for another Life—a sermon by Rev Calvin Lincoln.
The Poet's Hope.
Christ compared with his times.
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Dr. C. SOULE CARTEE, Principal.

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REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., George S. Hillard, Esq., Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sergeant of Philadelphia. j15

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PART FIRST is a small book, designed for the use of young classes, from five to eight years of age.
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From the Masters of the Public Schools of Boston, in the Department of Arithmetic.

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POETRY.

For the Register and Observer.

THE BEREAVED HOUSEHOLD.

Silence! for death before you hath come in
And won triumphantly our fairest flower!
The heart that knew no throb of grief or sin
Was gently stilled by that mysterious power.

Tread softly, for the sound of busy feet
And merry voices are no longer heard!
When friend and friend in sad communion meet,
By her sweet name the heart's full depths are stirred.

We called her Alice, and the household flower,
And looked for light and gladness in her eye;
We prayed unclouded bliss might be her dower,
And while we prayed she turned aside to die.

Come to the silent chamber where she lies
Life-like, but oh! how motionless and cold!
The long-fringed lids scarce veil the gleaming eyes,
And the small hands some op'ning rose-buds hold.

See how the watchers, by her bed of death,
Disposed the shining curls around her face;
They kiss the snowy shoulder when the breath
Of summer moves them with unstudied grace.

The lips seem parted for a sunny smile,
Dashed with a pensive beauty, to reveal
The dimpling cheek whose roses sleep the while,
Hidden beneath the lily's spotless seal.

Precious indeed is sainted dust like this,
Though but the setting of the gem so dear;
Mark how the fading sunbeams softly kiss
The broad and open brow so cold and clear!

Let us go hence with weight of tears unshed,
Since she the sinless one so calmly sleeps;
While gazing on that softly pillowed head,
What anguish through my spirit wildly creeps.

To-morrow's sun will send its flickering beams
To this deserted chamber—not to gild
The flowing hair on which its glory streams
So brightly now, though life's quick pulse is stilled.

Pause for one moment! Let us kneel and pray
Beside the idol who so early fell;
We must depart, to tread life's shaded way—
Her path mid trackless glory lies! Farewell!

Boston, Mass. H. J. WOODMAN.

For the Register and Observer.

THE FIRST YELLOW LEAF.

The yellow leaf is on the bough,
Amid the deepest foliage now,
And though its hue is bright and gay,
It tells of ruin and decay;
For, in that true, prophetic sign,
We read of Summer's first decline,
Of Autumn's cold and blighting breath,
Of coming Winter, age and death.

And like that fading leaf half seen,
Amid the darkest boughs of green,
I've seen 'mid beauty's ringlets fair,
Of glossy black, the first gray hair;
The first gray hair that told, too soon,
That life had reached its hour of noon,
That all the charms of beauty's power
Were tending to their final hour.

On manhood's noble, lofy brow,
Like that frail leaf of forest bough,
I've seen the marks of time and care,
In lines, but faintly, printed there;
Yet deep enough, too plainly show
The gloomy thoughts of coming woe,
Of youthful hope's beclouded ray,
Of disappointment's dreary day.

And like that leaf on childhood's cheek,
The modest, innocent and meek,
I've seen the rose too brightly glow
In contrast with the mingling snow;
To tell of health's enlivening bloom,
But of disease and opening tomb,
In which the young and gentle form
Might rest from every threatening storm.

Yet on the young and virtuous mind,
By pure and holy thoughts refined,
Let no sad token of decay
Tell that its virtues pass away;
But may it flourish here and grow,
Through every changing scene below;
And in that state beyond the tomb,
In health and beauty ever bloom.

Kensington, Aug. 11. G. O.

MISCELLANEOUS.

A TRAGEDY.

In the year 1524, the palace of Francis the First was in evident commotion. Dukes and duchesses, counts and countesses, marquises and marchionesses, with gentlemen and ladies of inferior rank, were seen hurrying to and fro. In the evening, a large and brilliantly lighted saloon was thrown open. At one end might be seen a high platform, partly concealed by a curtain that reached to the floor. At the other sat the King, surrounded by the beauties of his court. Seats were arranged on either side, one above another, as if in expectation of an exhibition.

After a prelude of music, the curtain was drawn aside, the buzz of conversation ceased, silent attention prevailed, and the drama opened.

The Pope appeared seated on an elevated throne, the tiara glittering on his brow, and his long robes of silk and ermine falling in folds upon the floor. He was encircled by throngs of cardinals and bishops, and one, more highly distinguished than the rest, waved a fan, made from the splendid plumage of the bird of Juno, over his august head.

At a little distance stood groups of mendicant friars, strangely contrasting with the brilliancy of the spectacle. Near his Holiness lay a heap of charcoal, that gave no signs of ignition.

At length, a venerable, gray-headed man entered from the side scene, clad in a scholastic robe. A low voice announced him 'Reuchlin,' the celebrated German Hebraist. He walked forward in a musing posture till he came opposite the Pope, cardinals, and bishops, then, suddenly raising his eyes, he started at beholding them. His consternation, however, was momentary; summoning all his resolution, he at once addressed the venerably assembly of ecclesiastics in a spirited manner, spake freely of the abuses of the Romish Church, and the necessity of *reform;* then, with a slow and measured step, he approached the smouldering pile, and made an opening with his staff. The glowing charcoal became visible for a few moments, smoked, but did not blaze, and, as if discouraged by the ill success of his attempt, he retired, and Erasmus entered.

The cardinals pressed forward and extended their hands, which he respectfully took, then, stepping to the place which Reuchlin had just quitted, he too began an address. He gently alluded to the disorders of the Church, but spoke of its antiquity and solemn institutions; and begged that no abrupt measures might be adopted. The disease, he acknowledged, was apparent, but it did not require an immediate operation; there were no limbs to amputate, and time would remove the little excrescences which were visible. He concluded by recommending gentle lenitives and soothing prescriptions. At the end of his speech, he bowed low to the Pope and cardinals. The latter immediately made room for him; he gently waved his hand, and would have retreated behind, but they insisted on his seating himself amongst them.

Next appeared Ulric Hutten, the well-known satirist of the Pope; a man the reverse of Erasmus, possessing iron nerves and sinews. He rushed vehemently forward, and burst forth into a furious declamation against his Holiness and the Catholic conclave; called the Pope antichrist, and denounced him as the enemy of true religion. Seizing a pair of bellows, he hastened to the smoking charcoal, and blew so violently, that the flames rose high, casting a red and glaring light upon the faces of the Pope, cardinals, and bishops, who looked wild with affright. Suddenly the scene changed; for, while he was exerting all his strength, and the flames were rapidly increasing, he fell dead on the spot. The cardinals rushed forward and carried him away, without uttering a syllable, or discovering any emotion.

To these succeeded a monk with his cowl thrown back, bearing a pile of logs on his shoulder; he walked straight forward, turning neither to the right nor left, nor heeding the evident commotion that appeared among the august conclave. His step was bold, his port fearless, yet there was no particular air of defiance; he was evidently engrossed by his own purpose. A low voice whispered, 'Luther!' The courtly audience looked on in mute expectation. Not a sound broke the stillness. The monk approached the fire, stood for a moment as if summoning all his strength, then, casting the logs on the coals, he exclaimed, 'I will make this little fire shine through the whole world, so that Christ, who has well nigh perished by your devices, shall be restored to life in spite of you!'

Suddenly the flame burst forth, and seemed to illuminate not only the apartment, but the whole palace. The Pope and cardinals hastily arose, as if to seize the audacious monster, but, entangled in their flowing drapery, they ran against each other, and Luther in the mean time escaped.

The Pope and cardinals now entered into close deliberation as to what was to be done. 'The fire,' said they, 'must be extinguished, or we shall be consumed.' Then came forward a little, short, round brother of the fraternity, accompanied by one in the dress of the Inquisitorial office, proffering ready assistance to the pontiff. They said, that, 'if his Holiness would rely upon them, and St. Peter aid them, they would pledge themselves to extinguish the fire.'

This address was received with acclamations. They then beckoned to the group of mendicant friars to come forward. 'Brethren,' said the Pope, addressing them, 'we recognise in you the righteous judges of John Huss and Jerome of Prague, who were burned in the fire they had kindled. Repeat your great work as at Constance, and your reward shall be unlimited. Your fourfold order shall no longer wear rags, but be richly dressed, ride on horses splendidly caparisoned, and the aged be borne in litters. Nay, more, ye shall wear purple robes, and carry mitres on your brows. Ye shall be satiated with the fattest bishoprics. Go and prosper; stay our falling authority; secure our dominion. Let our infallibility be once more established, and, in reward, ask what you will, and it shall be granted. But, first, for our present safety, extinguish this tremendous fire.'

The friars rushed forward to the flames, bearing such vessels of liquid as were at hand. They proved to be filled with wine and alcohol, in various forms; and, no sooner had they poured it on the fire, than the flames rose with re-doubled fury. The friars fled with terror, and all the conclave retreated in haste to a distance.

The cardinals were the first that recovered sufficiently to offer any counsel. They then addressed the Pope.

'Most holy father! To thee is given authority both in earth and heaven. Quench the fire by thy malediction, or we shall be consumed. We know that there is not any element in creation, which must not subside at thy word. Heaven and earth obey the. At thy bidding, even Purgatory absolves or retains the souls of the departed. Wherefore, by thy saintly office, attack this fire. Quench it by thy anathemas, lest we become a by-word and a reproach.'

This petition roused the Pope. He stepped forward, and, extending his arms, exclaimed;

'Cursed be he who lighted thee! Darkness overcome thee; night surround thee, that thou mayest no longer burn! May he who piled thee be stricken with the sores of Egypt and loathsome disease. May God strike him with blindness, darkness, and madness, so that he may see no ray of light at noon-day!'

He ceased; but the fire blazed more merrily than ever. The hapless Pope looked on for a moment; then, being seized with a violent paroxysm of rage, he fell dead on the spot, and the falling of the curtain closed the scene.

Nothing could exceed the breathless interest of the spectators while this tragedy (as it was called) was performing. But, when it closed, the hall rung with shouts of laughter and applause, and the monarch himself was the most conspicuous in his mirth.

This performance was undoubtedly intended as a secret recreation of the young monarch. But when were secrets held sacred at a court? It became known abroad; the pious Catholics heard of the sacrilege with horror, and the German Protestants with delight.

AN INCIDENT.

Sheriff Brayton, while on his way to Auburn, having in custody some four or five prisoners sentenced to the state prison, joined company at Syracuse with the sheriff of Oneida county, who also had a number of convicts under his care. On the meeting in the cars of the prisoners from the two counties, two of them instantly recognized each other as old friends and associates. They were both at the same time class mates at Dartmouth College; one, *Delancy*, was expelled; the other, *Nichols*, absconded; each pursued the bent of his inclinations; each attempted to prey upon community, and both entered the state prison at one and the same time, to expiate their crimes, and to learn that talents and opportunities perverted inevitably lead to wretchedness and disgrace.

Would that this most impressive lesson might induce such as are pursuing a similar course to pause, before it is too late.—*Watertown Jeffersonian.*

IT IS EASY TO BE MISTAKEN.

Charity, is a christian grace and virtue. We need its exercise, and should be careful how we treat those who may not agree with us in all things. There is much of evil in the disposition shown to slander and traduce the character of other. We ought not to give heed to tales that vilify and abuse a neighbor. It is easy to be mistaken. It may be, that no such thing as is alleged against him has ever been done, and innocence may be where guilt is imputed.

It is God-like to awaken joy and relieve distress; here there can be no mistake. Opportunities are frequent, whereby we may assist and benefit a fellow being. To produce smiles and gladness, instead of weeping and sorrow, is certainly a christian act. How greatly do we err, when indulging an acrimonious and bitter temper towards those whom we imagine have injured or offended us. It may be, and probably is true, that they are mistaken in relation to the supposed injury. We ought not, as we too often do, seek to bite and devour one another. If we would reflect credit upon ourselves, and confer honor upon humanity, we must be charitable and forgiving. Relieved as society is, in such great measure, from the dreadful evil and curse of intemperance, and enjoying as we now do, exemption from one of the most injurious practices that ever obtained among men, it seems to be our duty more than ever, to aim at a high standard of moral excellence. Not only should we speak no evil one of another, but we should endeavor to do good to all. The means of usefulness we are furnished with, the object upon which they may be brought to bear, and upon which good may be produced, do constantly surround us. Let us therefore study to render to our fellow men, services that will be gratifying and acceptable; let us learn to forgive one another the faults that have been committed, and to be kind, gentle and courteous to each other. Unless mutual concession is made, and mutual forbearance exercised, much of happiness will be lost.

THE NINETY-NINE GOOD TURNS.

By Lyman Blanchard.

As the malignant nature can never forgive the innocent being it has injured, so the ungrateful nature cannot forgive the generous man who has served it. Strange that among the inconsistencies of which we are made up, one so gross as ingratitude should be found; seeing that the greatful feeling implies, not a sense of inferiority, but the conviction that somebody has thought us worthy of sympathy, and entitled by desert to kindness.

Not less strangely inconsistent is it, that one who is thankful in his heart for a single service, should be ungrateful for a long continued series. Such, too frequently, is he who fails to obtain the hundredth, favor.

Show him, at the outset of your acquaintance, a little courtesy,—offer him your opera glass or your snuff-box—write him what is called a civil note when there is no resolute necessity for doing so, and he will trumpet your praises as one of the most gracious of mankind. Proceed from small civilities to essential benefits; heap favor upon favor on him; go out of your way to evince your anxiety for the promotion of his interests, the gratifications of his desires; extend your disinterested kindness from himself to his family; get an appointment for his eldest boy, and reconcile a high family to a match with his daughter; and you bind him more and more tightly in obligations to you, and hear him proclaim you, nine times a day for nine years, the best friend he ever had in the world—the most generous of mortals, the noblest of benefactors; and then, at the very moment when he is your own forever, only just refuse him your gun, or your horse—or tell him you could not think of writing to the Review to solicit a puff of his new pamphlet—that's all.

How in such case will the grateful fellow, to whom you have rendered the ninety-nine good turns, turn round upon you! He will teach you in no time a curious lesson—that it takes years to confer obligations, but only months to forget them.

You dragged him out of the river once, saving his life at the risk of your own; you lent him a thousand pounds, you introduced him to all the connections in which he finds the best charms of society. Does he remember one of these little incidents?—No? he only recollects that you yesterday refused to share in a crazy speculation he was so rashly concerned in.

He has been so long accustomed to receive favors that a temporary stoppage stuns him; and he recovers his senses only to feel that he has been cruelly ill-treated. Hitherto to ask has been to have; the denial, therefore, seems so strange, so wanton, so unprovoked, that it cancels the recollections of every debt, and turns honey into gall.

When we hear one, with malice and disappointment breathing in every word, imputing to an absent person every disobliging quality, it is not uncharitable to surmise that the absentee had done him many good turns, then stopped. When we have listened two long hours to a fierce railer, who having fastened his teeth on the character of an old acquaintance, tears it to tatters—who is ready to swear that no particle of kindness or generosity lurks within the man—who rates him as the impersonation of all meanness and covetousness—it is not always unfair to ask—'How long is it since you first began to borrow of him? and on what day this week did he decline to lend you the guinea?'

Many honest natures, that would blush to be deficient in the acknowledgment of kindness, have been precipitated, by an unexpected refusal, into a total unconsciousness of countless benefits received. There is, it must be owned, something exasperating in this turning off at the hundredth turn. One is uneasy at receiving ninety-nine obligations and a point blank denial. Custom has become our second nature, and a repulse seems a wrong.

The well that was already brim full—to find not a drop in it at last! The tree that dropped its ripe fruits for us as we approached, to be barren suddenly! Why, the well that was always empty the tree that never bore at all, are taken into favor in preference. There is forgiveness for the man who refused at first to stir a foot in our cause, and kept his word; but there is none for him, who, having walked a thousand miles to serve us, now declined to move an inch at the bidding of our caprice. Our self-love is wounded by the discovery that we cannot dictate to him.

No man can be perfectly sure that he has not within him the seeds of an ungrateful scoundrel, until he has been refused the hundredth good turn.

The paper which we take the following fragment from does not credit.

MAN'S IMMORTALITY.

I cannot believe that earth is man's abiding place. It cannot be that our life is cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness! Else why is it that the glorious aspirations, which leap like angels from the temple of our heart, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off, and leave us to muse upon their faded loveliness? Why is it that the stars who hold their festivals around the midnight throne, are set above the grasp of our limited faculties, for ever mocking us with unapproachable glory. And finally, why is it that the bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts! We are born for a higher destiny then that of earth. There is a realm where rainbows never fade, where the stars will be out before us like islets that slumber on the ocean, and where beings that pass before us like shadows, will stay our presence forever.'

STATISTICS OF THE SOUTH PARISH SUNDAY SCHOOL.

Permit me to offer a few statistics which may be interesting to some, and then to address to you such thoughts as the season suggests to my own mind.

The South Parish Sunday School was first opened on the 13th of June, 1818. As may be seen by the phraseology of the Constitution and Regulations at first adopted, the intention and expectation of its founders was to draw into its fold those children of the Parish, and others equally destitute, who, from the poverty, ignorance, or negligence of their parents, were without religious, and many of them without common school instruction. The number of such children, who at that time, especially on the sabbath, infested our wharves and bye-places, was much greater, it is believed, than at the present day. For such the school was at first designed; but the fact that some of the most enlightened and gifted members of our society were immediately engaged in the management and instruction of the school, soon made parents of all classes desirous of availing themselves of its privileges for their children. It was also deemed useful and important, that such a union of all should take place on the floor of the school-room, as well as in the house of worship. And although, from the beginning, it has been a chief object to obtain the attendance of the most ignorant and destitute, there has always been a very general attendance of the children of most of the families of the society. The plans for conducting the school were related in the twentieth annual report, already referred to, and have not been materially altered since they were arranged by the enlightened minds that first prepared them.

Of the seventeen individuals who signed the first constitution of the 'South Parish Sunday School,' and who probably constituted the meeting at which it was adopted, five have deceased, four have removed, and eight remain with us.

The original list of subscribers for the pecuniary support of the school contains forty-five names; of these, seventeen have deceased, fourteen have removed, and fourteen yet remain, all of them still friends of the institution, and, with the exception of four, still contributors to its support.

Of the nineteen teachers who had charge of the school during its first term, fifteen still live, but only two continue to occupy the posts which they then assumed.

The list of teachers since the commencement records one hundred and ninety-one named; of these, fifty now remain in the school; twenty-four have deceased,—about half of them during their connexion with the school;—the remaining one hundred and seventeen were withdrawn from school, in most instances, by duties of a still more sacred character. The number is exceedingly small who have left it without sufficient reasons, or without expressions of attachment to its duties.

Of these one hundred and ninety-one teachers, eighty-three entered the school as pupils; and of the fifty now employed, a little more than two thirds have been pupils.

The whole number of pupils who have entered the school is two thousand one hundred and sixty-nine; being an average of eighty-seven per year. During the past five years, the average has been seventy-five entries annually. There are now on the class papers two hundred and eighty-eight names, and an average attendance of two hundred and twenty.

Of the whole number of children who have entered the school, doubtless many have been of that transient class who can hardly be retained long enough for a teacher, however faithful, to get any hold upon their minds or feelings; but a large allowance for such would be one in four, leaving over sixteen hundred children, who have been long enough in school, at least to have had some lessons of truth implanted in their memories, which can hardly be eradicated. Much of the seed thus sown has doubtless fallen upon a frozen soil, and many a winter storm may gather over it; but if the seed have been from the granary of the Lord, like the winter wheat of the good husbandman, it will abide safely in its cold bed, until, under happier circumstances, the rays of heavenly grace shall reach it, shall find its germ uninjured, and cause it to spring up unto life eternal.

RELIGION.

You must always remember that religion is *a benevolent and useful thing* and that wherever it takes place men are better than they were before. It consists not in empty show, but in solid virtue and substantial goodness. It does not essentially consist in little niceties and trifling distinctions, which neither influence the heart nor concern the practice; nor in the observance and rejection of particular rites and forms which a man may use or disuse without prejudice or real virtue in himself or others; nor in zealous attachment to, or in angry abhorrence of, this sect or that church in which, as in some other fields, there are some tares and some wheat; but in something more excellent and divine. That, in a word, is true religion, which makes a *good man*—which renders one pious towards his God—conformed to the pattern of his Savior—benevolent to his fellow men—humble in his temper and manners—just in his treatment of all—condescending in cases of difference—strict in the government of himself—patient in adversity—and attentive to his duty in all conditions and relations of life. When you see such a character, you may believe that religion is there. When you find this to be your character, you may believe that wisdom has entered your heart.

BURNAP'S LECTURES to Young Men—Lectures to Young Men on the cultivation of the mind, the formation of character and the conduct of life, by George W. Burnap, author of Lectures on the Sphere and Duties of woman, second edition—fresh supply just received by W. CROSBY & CO., 118 Washington st. j15

FENELON ON THE EDUCATION of Daughters—A Treatise on the Education of Daughters, translated from the French of Fenelon—second edition—for sale by WM. CROSBY & CO, 118 Washington st. j15

GREENWOOD'S SERMONS of Consolation—Sermons of Consolation, by F. W. P. Greenwood, D. D., Minister of King's Chapel. Fresh supply received by W. CROSBY & CO, No 118 Washington st. j15

NEW CARPETINGS!

GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns—Super three ply, Damask, Twilled and Striped Venetian—Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs—Painted Carpets of all widths—Rich Figured Bockings—Hearth Rugs, Door Mats—Carpet Binding—Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

NEW BOOK FOR CHILDREN—This day published, the 2d part of Persevere and you will Succeed, or the History of Mary Smith, an excellent book for Sunday schools—also, just published Genevieve and Marcella and other tales, translated from the French.

Little Stories for Little People, by a Lady—The Life of Deacon Whitman by Rev. Jason Whitman, &c. &c.

For sale with a large assortment of other books, suitable for Sunday School Libraries, by j17 W. CROSBY & CO, 118 Washington st.

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To be completed in 20 Numbers, forming 4 royal 8vo. volumes, at 25 cents each number.

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AMONG THE BOOKS for the young now in course of publication, is Jacob Abbott's new series, under the title of Marco Paul's Adventures in Pursuit of Knowledge—part 6—price 12-12 cts. completing the vol. on Boston, is just published by T. H. CARTER & CO. j10

MANESCA'S ERENCH COURSE—An Oral System of Teaching Living Languages; illustrated by a practical course of lessons in the French, through the medium of the English, by Jean Manesca, fourth edition, revised, for sale at SIMPKINS'S, 21 Tremont Row. j15

DEVOTIONS OF THE DEAF AND DUMB. A paraphrase of the Lord's Prayer, with an introduction on the nature of Prayer; written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Published by W. CROSBY & CO, 118 Washington st. j15

FRENCH SHOES!—Just imported from the manufacturer (Este) a beautiful assortment of French Shoes, for sale at T. H. BELL'S, 155 Washington st. a5

VALUABLE RELIGIOUS WORKS.—The Child in Heaven; Religious Consolations, 8th edition, by E. S. Gannett; Offering of Sympathy, 3d edition, by Dr. Parkman; Sermons of Consolation, by F. W. P. Greenwood; Dr Channing's complete works, 6 vols.

Furnes's Family Prayers, 2d edition; Fenelon's Thoughts on moral and spiritual subjects; Devotions of the Deaf and Dumb; Burnap's Lectures to young men, 2d ed; do. do. on the sphere and duties of woman; Folsom's Essay on the Prophecies of Daniel, &c. &c.—for sale by W. CROSBY & CO, 118 Washington st. j29

LADIES GAITER BOOTS—A large assortment of Gaiter Boots—A large assortment of Black, Bronze and Fawn Gaiter Boots, just received and for sale low, at BELL'S, 155 Washington st. a5

SUNDAY SCHOOL SINGING BOOK—2d edition—being a collection of Hymns with appropriate Music, designed as a guide and assistant to the devotional exercises of Sabbath Schools and families; comprising also the elements of Music, by Edward L. White, author of the Sabbath School Choir—the second edition done up in a neat and very substantial form—this day published by W. CROSBY & CO, 118 Washington st.

Copies furnished gratis for examination. j29

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'Those who have read a previous volume by Mrs Follen, of translations from the same author, will be glad of this; for they both open a deep mine of religious thought, and a perpetual fountain from which they may refresh and strengthen their devotional feelings.'—*Ch. Register.*

Also, SELECTIONS from the Writings of Fenelon, with a Memoir of his Life, by Mrs. Follen. Fourth edition, with introductory remarks, by W. E. Channing, D. D. Published and for sale at SIMPKINS'S, 21 Tremont Row. j15

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FOR THE TREATMENT of diseases of the Spine, Curvatures of the Spine, Club feet and ther deformities.

In this Institution Curvatures of the Spine are particularly attended to. A House in a healthy situation on Mt. Vernon is appropriated to this especial object, and is furnished with every variety of apparatus made use of for curing curvatures of spine and correcting the shape of the female figure. It is superintended by an experienced Matron, who has been over two years in the employ of the institution.

It probably is not generally known, but mothers should be informed that when the shoulders of their daughters grow out and they are one-sided, or one hip is higher than the other, that these deformities are caused by curvature of the spine, and that the earlier they are attended to, the more easily they are corrected and symmetry restored.

Brass or Copper Corslets are never made use of in this Institution, and we think it our duty to say, that we look upon their use as unphilosophical—not at all calculated ever to effect a cure, and destructive to health, by paralyzing the muscles of the back, compressing the chest and all the abdominal organs; consequently suppressing the regular and important functions of nature in the female sex.

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Nov. 26. 6m

A CARD TO INVALIDS.

SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

PEARCE & NICHOLS.

THE subscribers have formed a Copartnership under the firm of PEARCE & NICHOLS, and will continue the Tailoring Business, at the Store formerly occupied by Elias Skinner, Jr., No. 96 Washington street, up stairs, where they hope, by strict attention to business, to secure your patronage.

Their work will be done by the best mechanics and their prices as low, for the same quality and workmanship, as at any other establishment in the city. GEORGE S. PEARCE,

April 1. 3m GEORGE N. NICHOLS.

PORTRAIT OF DR. CHANNING—Just imported a few Portraits of the late W. E. Channing, D. D., elegantly engraved on steel from a painting by Gambardilla—price 50 cents.

Received and for sale by WM. CROSBY & CO., 118 Washington st. j10

GATES' ACADEMY, MARLBOROUGH

THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.

May., 1843. 3w

REMOVAL.

BARRETT'S DYE-HOUSE—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite School st., Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

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THE senior partner in the above firm is, with a single exception, the oldest Piano-Forte Manufacturer in Boston; and was one of the old firm of "Currier & Gilbert." The instruments, of various styles, bearing the names of, and manufactured by, "CURRIER & GILBERT, 393," "T. GILBERT," and "T. GILBERT & Co, 402 and 406 *Washington Street*," are now too well known throughout this country to need any commendation, further than to say, that the *same* T. GILBERT is still actively and constantly engaged in superintending the business, assisted by his partner, HENRY SAFFORD, who is also personally devoted to it. This, it is presumed, will be sufficient to secure the confidence of all their friends.

They have all the facilities for getting up their work in the best possible manner, and at the least possible expense, at which first-rate work can be done,—having connected with their manufactory a steam engine, to facilitate all those parts which can be done by the aid of machinery.

They also have every part of the work done at the above manufactory in the city, and under their own personal inspection, by experienced workmen only; as they employ no apprentices.

During the past year, they have made very important improvements in the Piano-Forte, some of which they have patented. In the Horizontal or Square Piano-Forte we have an improvement by means of which, with the use of a pedal, the hammers are made to strike one or two strings, at the pleasure of the performer; thus combining the soft, sweet tones of the Unichord with the power of the Grand Piano-Forte, without its inconvenience of size and shape. But having heard frequent complaints of the common Square Piano Forte, on account of its size, and objections to the Upright and Piccolo, for other reasons, and to obviate these objections, we have invented a new description, somewhat of the Piccolo form, embracing all of the above improvements, which, with seven octaves, occupies but about half as much room on the floor as the common *Square*, and having a very important improvement in the action, by which a single spring is made to answer the threefold purpose of pressing down the damper, and at the same time of bearing with equal force on the hammer and key, so as to cause their quick return after the blow is struck—thus making the action of the keys susceptible of the most rapid execution that any one can desire.

Lowest prices of the above, from $300 to $500. Common Square Piano-Fortes, of various patterns, with all the other improvements, from $200 to $400.

In view of all these facts, and their own experience, together with the ample testimonials which they have from others, they have no hesitation in warranting their instruments to be as good as can be obtained at any other manufactory in the world—the purchasers themselves being judges.

They will in all cases exchange, at their own expense, and from any part of the country, all such instruments as are paid for on delivery, and have been selected by themselves, or refund the purchase money, at the option of the purchaser, at any time within six months of the time of sale, if the instrument shall not prove entirely satisfactory.

In order to secure a CASH BUSINESS, they would further say to their customers, that they will now sell at retail, where the cash accompanies the order, or is paid on delivery of the instrument from their shop, at *Twenty-Five per cent.* below their former ware-room prices; while between cash down and credit they will make more difference than formerly.

Persons ordering Piano-Fortes, of any description, and sending from $200 to $500 with the order, may rest assured that in all respects they shall have as good an instrument for the money they send, as if they apply in person, or employ an agent to select for them.

The subscribers hereby request all persons who may favor us with their orders, on the foregoing terms, to expose publicly every apparently intentional neglect or failure on our part to fulfil them to the very letter. And we further engage to pay, ourselves, all the necessary expense for giving publicity to each case of such neglect or failure, in at least one public newspaper—such as the dissatisfied party may select.

And in order to satisfy all who may wish to purchase of us, of our entire responsibility and correct business habits, we invite them to write us for reference, and we will give them such as may be required.

Thus throwing ourselves upon the public, we solicit their patronage. T. GILBERT & CO

Boston, Feb. 3, 1843.

NEW BOOKS—The False Heir, by James—The Lost Ship or the Atlantic Steamer; The Home, or Family Cares and Family Joys, by Miss Bremer; Strife and Peace, by Miss Bremer; The Days of Queen Mary, 25 cents; No Sense like Common Sense, by Mary Howitt; The Haunted Merchant, 18 3-4 cts., &c. &c.—for sale by WM. CROSBY & CO, 118 Washington st. j10

PROPOSALS

FOR PUBLISHING a Monthly Periodical, to be called THE CHILD'S FRIEND; designed for families and Sunday Schools; Conducted by Eliza L. Follen.

The plan of the 'Child's Friend' is similar to that of the 'Christian Teacher's Manual,' published in 1828. This work is intended to aid teachers and to be at the same time interesting and instructive to children. It aspires to become truly the Child's Friend, helping him to learn from all that is within and around him the wisdom and goodness of the Creator, that wrong doing produces discord and misery, that life is a continued school time, and that wisdom and virtue and the peace they bring are the true holydays of life. It would lead him to study the character and enter into the heart of Jesus till he grows into his likeness and blesses him as the Savior of his soul.

Our views upon methods of instruction are best explained by a quotation from the preface to the work above referred to. 'In our remarks on the method of religious instruction, we shall be guided by the general principle that every plan of education is good and true, only so far as it is founded on human nature; that accordingly the first duty of a religious instructor is to study the nature of childhood. We wish to show the truth and the importance of the idea that childhood besides it being a preparation for future stages of life has an importance of its own as well as every other period of human existence. The peculiarity of infant nature is evident in every action of the child, in its feelings, thoughts and expressions; and every plan of education must fail if it be not adapted to this peculiar character of childhood. We therefore wish to impress all those who undertake the guidance of the infant mind with a sincere and tender regard for the sacred rights of infant nature, according to the words and example of Him, who said 'Suffer little children to come unto me and forbid them not; for of such is the kingdom of heaven.' In stating what materials we shall use in this little work, we must again quote from the same authority. 'We shall select our subjects from the word and the works of God. We shall recur to the real world and that of fiction, for such topics as seem to be best adapted to lead the minds of children to the knowledge and love of the universal Father.'

The 'Child's Friend' will be published on the 1st of every Month, commencing in October next, each No. to contain 36 pages, 12 mo., printed on fine paper and good type, making 2 vols. a year, with Title Page and Index, of 220 pages each.

Terms—One Dollar and Fifty Cents Per Annum, payable in advance, or 4 copies to one address for Five Dollars.

Clergymen, Superintendants of Sunday Schools and all others interested in the subject of Education, are respectfully requested to render such aid as may be in their power to promote the circulation of the work.

Subscriptions Received by WILLIAM CROSBY & CO., No 118 Washington street. j8

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Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. a29

FRUIT OF THE VINE.

GRAPE SYRUP for Communion—The subscriber has imported under the directions given by Rev. Isaac Bird, late Missionary in Syria, Grape Juice in the form of Syrup—one Bottle will make one gallon of wine—Price, $1,00 per bottle—for sale at the Temperance Rooms, No 9 Cornhill, and at store No 14 Bromfield street, Boston.

f25 3m ABEL SPAULDING.

BOOTS! BOOTS!! A large assortment of Gents Calf Sew'd and Peg'd Boots, may be found at low prices, at BELL'S, 155 Washington st. a5

ONE PRICE SYSTEM.

DANIELL & CO, wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our Customers are assured that we still adhere strictly to

ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

WINDLASS BEDSTEADS,

AND ORNAMENTAL FURNITURE.

A GENERAL ASSORTMENT OF SWELLED BEAM WINDLASS BEDSTEADS,

Constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

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